

THE  
LAST WILL AND  
TESTAMENT OF IESVS

Christ, touching the blessed Sacrament  
*of his body, and bloud, Signed, Sealed and*  
*Delivered* to the vse of all faithfull Christi-  
ans, in the presence of many Witnesses, and  
*proved in the Prerogative of the Church of*  
Christ, by Reverend Bishops, Learned Doctors,  
*and Ancient Fathers of the same Church.*

Exemplified, copied out, and explaned by the  
*Reverend Father in God, JOHN HORNBYRGH,*  
*Bishop of Worcester.*

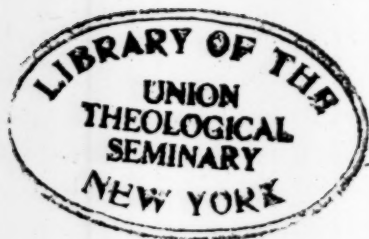
PSAL. 34.  
*O taste, and see how gracious the Lord is.*



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TO THE RIGHT  
HONORABLE, THE  
EARLE OF PEMBROKE, LORD  
STEVVARD OF HIS MAJESTIES  
HOVSHOLD, ONE OF HIS  
Majesties most Honorable Privy  
Counsell, Knight of the Noble  
*Order of the Garter, Chancellour*  
of the Vniversity of Oxford  
my singular good Lord.



*Foundations well laid make  
the better building, and  
such buildings are best fi-  
nished. A begun journey  
proceedes with travell, and this travell*

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## The Epistle

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is finished with rest. These things, and the like put me in minde of my first entrance into the service of Gods Church, my proceeding therein, and now the almost finishing my course. Whereby (Right Honorable) I call to minde how your most Noble Grandfather was the first meanes to plant mee in the Church of Christ, by giving me the Advowson of Chibmarke, a very good Rectory. Your Noble Father with much grace, watered my growth, then dwelling nere his Honour; And Your Honorable Selfe hath given increase by Your many gracious favours in the now period of my dayes. My beginning then was with a Comma, to giue me breathing, my proceeding with a Colon, to strengthen me in middest way, and my Periodus makes a full point in acknowledging, that vnder God, and King  
James

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## Dedicatorie.

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James of blessed memory, Your Honour brought me to the place, where now I live, and in which I desired to be. Quid retribuam? a scholars reward, Thanks, humble thanks: yea and prayers, powred out daily to God for Your Honours health, and for the health of your Right Honorable Brother, and his noble family. And vnto these my thanks, and prayers, I yet adde my true loue, duety, and continuall service, to attend Your Honour, to whose patronage I direct, and dedicate this Booke, knowing that your loue of learning, your zeale to true Religion, your wisdom in counsell, your vprightnesse in iustice, hath purchased favour both with God, and men.

Your Honours humbly  
to be commanded

IO. WIGORN.





# THE LAST VVILL AND TESTAMENT

OF IESVS CHRIST TOV=

ching the blessed Sacrament

of his body & bloud, Signed,

*Sealed, and Delivered to the*

*vse of all faithfull Chri-  
stians, &c.*



HE differing opinions, and eager contentions, betweene the professors of Christian Religion, specially in that deepe mysterie of the blessed Sacrament of the body and bloud of our Saviour at his last Supper, doe shew, that vnity in faith is dangerously broken. I would to God that wee were all sound sheepe of one fold, and true branches of one vine. But all is not gold that

that glittereth, nor are they all *Israel* which are of *Israel*, neither is it sufficient for any to call themselves Catholikes, if (having but that name of life) they be indeede dead. By this ensuing discourse, I hope, will be discovered, who are in the truth, and who are misled by falsehood. For mine owne part, I protest before God and his holy Angels, (whom I call to witnesse for, or against mee,) that I doe, and will, carefully endeavour, to deale sincerely in this Controversie, as it becometh the faithfull minister of Iesus Christ.

But before I enter into the handling of the Question, touching the manner of *Christs* presence in the Lords supper, I most humbly pray Christ Iesus, (whose cause I haue in hand,) that he will vouchsafe to be graciously present, with mine heart for meditation, and with mine hand in writing, as also with the hearts, and vnderstandings of all those, who shall willingly reade what is here written. In confidence whereof, I proceed as followeth.

*Iesus Christ*, the Sonne of God, and Saviour of the world, after Supper, when now with his Disciples he had eaten the passeover, in the same night wherein hee was betrayed, and a little before his death, *Signed* his last *Will* and Testament, as vsually men doe before they die: wherein he gaue, and bequeathed, to all faithfull beleevers, himselfe with all his merits. This precious, and vnvaluable Legacie, hee *Signed* in bread, and wine, *Sealed* with his body and bloud, *Delivered* Sacramentally before his death, and at his death Really, and indeede vpon the crosse; of both which deliveries

were

were many *Witnesses*, so that this *Will* of that Testator, was, is, and shall remaine in force, vnto the end of the world, authentically *Proved* in the Prerogative of the Church of Christ, by Godly *Bishops*, Ancient *Fathers*, and Reverend *Doctors* of the same Church.

The foundation of my following discourse being thus laid, I will (by Gods helpe) prosecute every poynt in order as here they are set downe. And first touching *Signing* of this *Will*.

I know, and be it knowne to all, that it is no novelty or strange thing, to call a Signe by the name of the thing it signifieth; So God himselfe called *Circumcision* Gen. 17. 10. the *Covenant*, and the *Lambe* the *Passcover*; yet *Circum-* Exod. 12. 11. *cision* was not the *Covenant*, but the *Signe* & seale thereof, nor the *Lambe* the *Passcover*, but to put the Iewes in minde of that great benefit: so *Iacob*, setting vp an Altar, named the same *The mighty God of Israel*, not that Gen. 33. 10. it was God, but erected by *Iacob*, in token that God had mightily delivered him. And he, that said that *Rocke was Christ*, did not say that *Rocke signified Christ*, but that *Rocke was Christ*, yet spake he truth, though not according to the substance of the *Rocke*, yet according to the signification, and vse thereof. So *Christ* (as *Euthi-* 1. Cor. 10. 4. *mus* observeth) said not, These are the *Signes* of my Body, but *This is my body*; otherwise indeed his speech had not beene sacramentall, and mysticall, but proper; in the vulgar, & literall sence whereof, there had beene no power of mysteric containd, no promise of the thing signified, assured, but onely a naked adumbration thereof. But *Christ*, intending to institute, and deliver

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these holy mysteries, not onely for signification, but also for communication of spirituall and divine things, to the ead, that he might more powerfully expresse the vertue of the Sacrament, by the vse and end of the institution thereof, he vsed this mysticall forme of speech, *This is my body*, thereby promising the grace of the thing signified. So Saint Paul saith, *By Baptisme we are buried with Christ into his death*, he saith not we signifie his Buriall, but *are buried*: *Sacramentum ergo tanta rei vocabulo ejusdem rei nuncupavit*; therefore hath he called, (saith S. Augustine) the Sacrament of so great a thing, by the name of the thing it selfe. *Oportet ergo non ad naturam eorum, quae proposita sunt aspicere, sed ad ipsorum virtutem, & efficaciam*. Looke not vpon the naked Signes alone, consider their blessing and efficacie. For though after sanctification, they loose not their nature, but remaine in the propriety thereof; yet are they *Tremenda mysteria*, the dreadfull mysteries, whereby (through divine operation) we are made partakers of the bodie and bloud of *Iesus Christ*.

I confesse, that where diuerse names, and diuerse kindes, are reduced to one essence; their causes concur with effects. But it is not so with significations, and things signified, which are onely called by one & the selfe same name, without changing the essence of the signifier, into the substance of the thing signified. Thus *Cyprian*, after he had discoursed of our Lords delivering bread and wine with his owne hands, to shew how wine, and bread, might be called flesh, and bloud, he teacheth, that *significantiā, & significatā ejusdem*

Rom. 6

Aug. 2. tom. ep.  
23. ad. Boni  
fac.

Aug. ym. in cap.  
15. Math.

Theodoret.  
Juba. Gelaf.  
son Eury.

Cyprian. de  
unctione chrys-  
matis.



*dem nominibus censentur.* The Signes and the things signified are called by the same names. The like hath S. *Augustine, non dubitavit Dominus dicere, Hoc est corpus meum, quum Signum daret corporis sui.* The Lord doubted not to say, This is my body, when he gaue a *Signe* of his body. For though Signes, and things signified, are distinct, and different in nature, and quality, a *Signe* being (according to S. *Augustine*) that, *quod in se aliquid oculis ostendit, aliud prater se animo significat,* which offereth one thing to the eye, but another thing, besides it selfe, to the vnderstanding and minde of man: though, I say, this *aliquid in se*, and *aliud prater se*, something in the *Signe*, & another thing besides the *Signe*, in the blessed Sacrament of the Lords Supper, be distinct, and in the nature of disparates; yet Bread, after consecration, *Liberatus est quidem ab appellatione panis, dignus autem habitus est Dominici corporis appellatione.* The like may be said of the *Wine*, which with the bread, then is no more to be called bread, & wine, in a vulgar appellation, but the *Body*, and *Bloud*, of *Iesus Christ*, by reason of the *similitude* they haue therewith. *Quando enim fractus panis, percipit verbum Dei, fit Eucharistia corporis Christi:* (The Bread consecrated, and broken, is the visible signe, the memoriall, the figure, the type, the pledge, the image, representing the crucified *Body* of the Sonne of God, exhibiting, and sealing vnto our faith, the communion that we haue with him: and the *Wine* is the externall signe, putting vs in minde of the *Bloud* of *Iesus*, shed for the remission of our sinnes, and assuring vs, both of the certainty of the

Aug. con. di-  
mant. c. 12.  
& in Psal. 99.

Aug. 1. Tom. de  
princip dialect.

Author ad  
Casarium  
Mon.

Irenæus ad-  
vers. hæres. lib.  
5. c. 4.

Covenant of grace, & of the continuance thereof. And, as there is not onely bread in the Sacrament, but also wine, so is there in Christ, not some part alone of our felicity, but *fulnesse of refection*, and plenteous satisfacti-  
 on. The meanenesse of the Elements disheartens not my faith, but as in Baptisme, we see the *water*, and perceiue the *washing* of the body, but we belieue the *pur-  
 ging* by the *spirit*, the sepulture and resurrection of Christ: so in the Lords Supper, *Panem Angelorum sub Sacramento manducamus in terris*: we eate the bread of Angels, not the bread which goeth into the body, but the bread of eternall life, which strengtheneth the substance of our soules. In the Sacrament of Baptisme we haue remission of sinnes, in the Sacrament of the Lords Supper we haue strength against sinne, neither of them inclusiuely in the water, or bread, but by spirituall signification, invisible sanctification, and secret grace, the Spirit of God testifying to our spirit, that we are the sonnes of God. When the Lord ordained the Passe-  
 over, hee ordained it for a signe, not onely that his people Israel should passe away, and be delivered out of their bondage, and thraldome in *Egypt*; but also, that the destroying Angell, should, in that night, when all the first-borne of *Egypt* were destroyed, passe over that house, and not destroy, or plague it, where the doore, and two side postes thereof, were stricken with the blood of the lambe, slaine for such purpose, and such signification. For by this meanes, it pleased God then, to distinguish his Church, from the synagogue of the vnfaithfull, as hee doth continually, by his  
 word

Chrys. in 1. ad  
 Cor.

De coena Do-  
 mini Cyr.

Amb.

Word, and Sacraments. This Lambe was vsually called the *Passeover*, not onely at the first institution of that Sacrament, but even vnto the time of it's abolition also. So said the Disciples to *Iesus*, *Where wilt thou that we prepare the Passeover?* So *Christ* to them, say to such a man, *I make the Passeover at thine house.* So *S<sup>t</sup> Marke* plainly, *they did kill the Passeover,* and *Christ did eat the Passeover.* And *S<sup>t</sup> Luke* in the same terme, *Then came the day of sweete bread; when of necessity, the Passeover must be killed.* And yet, (as is said before,) the Lambe was not the *Passeover*, but a signification, or signe thereof, and a token, or pledge of that immaculate Lambe, that was then to come, to take away the sinnes of the world. In which regard, *S<sup>t</sup> Paul* calleth *Christ*, *our Passeover*, because we feeding on him, doe passe, from the house of bondage, into the glorious liberty of the sonnes of God. And for this cause it is, that consecrated bread, is named the Body of *Christ*, the bread of life, holy bread, our *Passeover*, the communion of the body of *Christ*, &, (if you will) *super substantiall* (that is surpassing) bread, beyond the condition of other bread, with many other excellent names, & titles to it. Neither doe I thinke, (Idolâtrous adoration being prevented) that we can too reverently esteeme of this bread. For it is the Sacrament of *Christ's* body to vs. And, as to our Fathers, the *Rocke* was an instrument, and meane for their beliefe: so the bread is to vs, an instrument, and meane for faith. *Christus heri, & hodie*, *Christ* yesterday, and to day; yesterday to our Forefathers, to day to vs: *Heri, & hodie, diversa verba, sed idem Christus*: yesterday, and to day are diverse words, but it is but one *Christ*,

Exod. 12. 11.

Matth. 26. 17.  
v. 18.

Marc 14. 12.

Luc. 22. 7.

1. Cor. 5. 7.

The Rocke, and Bread, are diuerse words, but both of them signifie one Christ, and yet neither of them is Christ in carnall beeing, but either of them is Christ in spirituall vnderstanding.

And this we the rather belieue, because; if our Fathers, before the comming of Christ, were justified, and saved through faith in him, of whom they had signes, and tokens given them, that he should come; how much more may we stand assured of our justification, and saluation by faith in the Sonne of God? who being already come, hath taken our flesh vpon him, and in that flesh taken our sinnes from vs, and thereof given Testimony at his last Supper, by taking bread, and wine, sanctifying, and calling them, his body, and his blood, the one broken, the other shed, for the remission of sinnes. This is that, which St *Hierome* calleth, the last remembrance which he left vs: *Nempe ut edentes, & bibentes*, saith St *Basil*, that we; eating, and drinking, may evermore be mindfull of him, that died for vs, and rose againe. I confesse the whole worke belongs to faith: *Crede, & manducasti*, belieue, and thou hast eaten. Yet, because it is not possible for our minde to lift vp it selfe, to the spirituall contemplation of heavenly thinges, vnlesse it haue the corporall leading of such thinges as are about it; the mercifull God hath, not onely by his word revealed his will, promised and proposed grace, but also by his Sacraments, more neerely and efficaciously, exhibited the same grace vnto our soules, leading vs by these sensible representations, as much as may be, to heavenly contemplations. *Nam*  
*bu-*

Hier. in 1. Cor.  
cap. 11.

Basil. de Baptis-  
matis.

Chrys. in 2. ad  
Timoth.  
Aug.

Dion. coel.  
Hier. c. 1.

Dion. Eccl.  
Hier. c. 1.

*huiusmodi est mysteriorum nostrorum natura:* such is the nature of this Sacrament, that, because we are freed by the death of our Lord, being mindfull thereof, in eating and drinking, we signifie the flesh and bloud that Christ offered for vs. *Alterum invisibile, alterum visibile testimonium.* The one is an invisible, the other a visible witness of our redemption. Miserable therefore is the bondage of that soule, which taketh the signes for the thinges that be signified, and hath not power to lift vp the eye of the minde aboue the bodily creature, to receiue the light that is everlasting. *Ad alta contendat oportet, qui ad hoc corpus accedit:* The soule is not fed with bare signes, and naked figures; but he that will reach to that body, must mount on high. This is then carefully to be thought of, *Ne figuratam locutionem ad literam accipias:* That thou take not a figuratiue speech according to the letter, for that is fleshly vnderstanding, neither is there any death more fitly called the death of the soule: oh wrong not thy poore soule so much, as to stop it's mouth from feeding vpon that great bread, which filleth not the belly, but the minde. Deprive it not of that delectation, and pleasure, whereof thy body is not capable; it being inwardly caused by a spirituall kinde of taste. And wrest not the speech of Christ to thine owne confusion, reteyning the words, but overthrowing the meaning. Consider well, that when he said, *This is my body*, he instituted a Sacrament, and, *In Sacramentis, non quid sunt, sed quid significant videndum est*, saith St *Austine*. In Sacraments, not what the elements are in themselves, but what they

Chryl. in 1. ad  
Cor. hom. 7.

Ambr. in 1. ad  
Cor. c. 11.

Ambr. de Spir.  
Item lib. 3.

Aug. de doct.  
Christ. l. 3. c. 5.

Chryl. in 1.  
Cor. 10. hom.  
24.

Aug. de doct.  
Christ. l. 3. c. 5.

Chryl. in Mat.  
hem. 9.

Basil. in Psal.  
53.

Signa enim re-  
rum sunt aliud  
existentia aliud  
significancia.

Aug. contra  
Maximin. lib.  
3. cap. 22.

Rabanus Maurinus  
lib. 1. c. 31.

they signifie is to be regarded. For, *Sacramentum in alimentum corporis redigitur, virtute Sacramenti eternam vitam adipiscimur*. The Sacrament is turned into the nourishment of the body, by the vertue of the Sacrament we gaine everlasting life. In a carnall sense, the letter killeth, but spiritually vnderstood, it giveth life.

Aug. in Psal.  
98.

To giue some illustration to this, whensoever in Scripture we finde this verbe, or word, *Est*, (Is:) or this, *Sum* (I am:) or in the plurall number, *Estis* (yee are,) &c, betweene two substances heterogeneall, different in kinde, and nature; then must the rule of Logicians *Inter disparata* take place, which is, that such thinges cannot otherwise then figuratiuely, or significatiuely be affirmed one of the other. Of this kinde are *Bread*, and Christs *Body*, *Wine*, and Christs *Bloud*, which cannot be spoken one of another, in a literall, or grammaticall construction, but in a Theologicall, and mysticall interpretation. Many other instances might be given for this purpose, as where the *Apostles* were called the salt of the earth, not that they were salt in substance, but in semblance, that as salt seasoneth, and preserveth from corruption: so they by their life, and doctrine, should season others, to preferue them from error in matters of faith, and from wickednesse in their conuersation. So our Saviour calleth himselfe a *Doore*, a *Way*, a *Vine*, *David*, and *Daniel* call him a *Stone*, *Ieremie* a *Branch*, *Salomon* a *Lillie*. All which predications, with many other, concerning him, are spoken, not according to the substance of the thinges, but in respect of Analogie, and resemblance; and therefore

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are to be vnderstood tropically, not literally, semblably, not simply, figuratiuely and not properly. But these phrases may not be affirmed one of the other *è conuerso*, as thus, Christ is a way, doore, vine, stone, rock, lillie, therefore *è conuerso*, wayes, doores, vines, &c. are the very substance of Christ; this were most shamefull, most absurd, and most blasphemous: yet this must needs follow, if these and the like phrases were spoken properly, and not by similitude. As also then it may be inferred, that if the bread be turned into the very body of Christ, because Christ sayd *This is my body*, then Christ also himselfe was once turned into the very substance of bread, because he said and that truly, that hee was the bread of life, and *that bread which came downe from heaven.* Ioh. 6

But it may be objected, that we take and receiue that, which was giuen for vs, which was not the bread, but the body of Christ: and that wee drinke that which was shed for vs, which was not the wine, but the blood of Christ, and therefore that the receiuer eateth and drinketh the very body and blood of Christ. To which I answere, that the body of Christ is taken, and eaten, and his blood drunke, either sacramentally alone, without faith, or spiritually without a Sacrament by faith, or in faith both sacramentally, and spiritually. They who receiue sacramentally alone without faith, receiue not to salvation, so *Iudas* receiued, of whom *S. Augustine* saith thus, *percepit precium redemptionis*, he receiued the price of redemption: where the Sacrament which he receiued without faith, is called the price of redemption. Ne- Aug.

verthelesse

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verthelesse wee know that *Iudas* is damned. There is therefore a second way of eating the flesh and drinking the blood of the sonne of *man*, and that is spirituall alone without the Sacrament, so *Abraham*, *Moses*, *Aaron*, and others received the body of Christ truly, and effectually, long time before that Christ, either had receiued flesh of the blessed Virgin, or had ordained the Sacrament: so the rest of the beleeuing *Patriarches*, were of old engrafted into him, who seeing him a farre off, and beleeuing in him, did all eate of that spirituall *Manna* in the wilderness, and did all drinke of that spirituall drinke which flowed out of the Rocke, which Rocke was Christ. And shall wee doubt that a faithfull man, being in the vnity of Christ's body, is without the fellowshippe of that bread and of that cup, if he depart this world before he eate of that bread, and drinke of that cup? No, no, hee is not made frustrate of the Communion, and benefit of that Sacrament, while hee findeth that thing which is signified by the Sacrament. For *non solum in Sacramento, sed etiam re ipsa manducaverunt corpus Christi*: the faithfull haue eaten Christs body not onely in the Sacrament, but also in very deede, as *S. Austin* confesseth. And speaking of the beleevers before Christ, hee avoucheth plainly, that *idem in misterio cibis & potus illorum, & noster, sed significatione idem, non specie*, their meate and their drinke was in mystery the same with ours, the same not in kinde, but in signification. But blessed be God in Iesus Christ our Saviour, for that he hath allowed vs a third way to eate the body, & to drinke the blood of Christ, namely

*Aug. ser. ad infantes cit. & Be-  
da in 1. Cor. 10.*

*Aug. de civ. Dei  
lib. 21. c. 20.*

*Aug. in psal. 77.*



namely both Sacramentally, and Spiritually! for lest our faith should faile, wee having not so many, nor so great miracles vnder the time of the Gospell, since the Ascension of our Saviour, as our *Fathers* had in their deliverance from *Aegypt*, and in the wildernesse; Christ did institute at his last supper this blessed Sacrament of his blessed body and blood, vnder the formes of bread and wine, with command that it should be done in remembrance of him: to teach vs, that if they were happie, who in the wildernesse did onely Spiritually feede on him that was to come, on him (I say) by faith, without this Sacrament, much more happy, and blessed might wee account our selues, who haue this third way by faith, to feede both Sacramentally and Spiritually on him that is come, and is become our Saviour, and mighty deliverer from sinne, death, and damnation.

Here then let noe man thinke that the communication of Christs benefits consisteth barely in the *Priest's* consecration, and *deliuerie* of bread, except also the affection, true vnderstanding, and application of the receiver concurre therewith; none otherwise then as the minister of the Gospell, to whom it is sayd, whose sinnes ye forgiue, they are forgiuen, can forgiue the sinner, except he be penitent, because repentance must of necessity goe before remission of sinnes. It is the worke of the holy spirit cooperating with the Sacrament, which doth inwardly, by a secret power, effectually, and indeede nourish the inward man of the faithfull receiver, with the very bodie and very blood of Christ vnto e-

Eph. 5. 30.

Luke 24. 51.

oh. 16. 28.

Aa. 1. 9.

Aa. 3. 21.

1. Theff. 2. 12.

Eph. 5. 32.

ternall life, as truly, and as really, as wee know that bread and wine doe nourish our fraile and mortall bodies in this transitorie life. Therefore is this called a spirituall food, not only because the feeders thereon are by the spirit of God quickned in a spirituall life; but also because this spirit by a secret working in vs, maketh vs partakers of the wonderfull, and powerfull flesh of Christ; by which participation, communion, and conjunction with Christ, we are fed to life eternall. Of this great misterie of our conjunction with Christ, no tongue can worthily tell, nor pen sufficiently describe, yet let vs thankfully & joyfully beleue, as the blessed *Apostle sayth, that we are members of his bodie, of his flesh, and of his bones.* For howsoever beleevers are in person separated farre, and wide vpon the face of the earth, and howsoever the bodie of Christ in his carnall presence is sayd by *S<sup>t</sup> Luke*, to haue departed from hence, and by *S<sup>t</sup> Iohn*, to haue left the world; and by *S<sup>t</sup> Luke* againe, to bee taken vp; and by *S<sup>t</sup> Peter*, to bee contained and held in the heavens, till there come a restoring of all things; so as yet he is neither bodily with vs, till he commeth to judge both the quicke, and dead, nor we in our bodies with him, till all things bee restored: Yet the spirit of Christ, not limited to place, or time, tyeth a fast knot betweene Christ and vs, whereby we are made one with Christ, & Christ with vs, the Gospell calling vs vnto the participation of the glorie of our Lord Iesus Christ. Humane reason doth not comprehend this, therefore the holy Apostle calleth it a great misterie, for *I speake (sayth he) of Christ and his Church, which*

*which joyned to the Lord is become one spirit.*

1. Cor. 6. 17.

What shall we now say? but that as in Adam all die, so in Christ all are made aliue; and though the reward of sinne be death, yet now *the gift of God is everlasting life, through Iesus Christ.* O now, and ever more, praise, and glorie be to the Sonne of God, and Saviour, of the

Rom. 6.

world, who is the only *Emanuel*, and onely mediator betweene god and man, who onely hath broken downe the partition wall, thereby vniting God and man, in one Christ, and redeeming with his precious blood, those for whom he daieily prayeth the father, that the spirit of truth might lead them into all truth, and that

Ioh. 14. 16.

Christ might dwell in them, and communicate himselfe, & all his merits in righteousness to them, & that the spirit of Christ dwelling in them, they might not now be carnall, but spirituall, knowing *that he that hath*

Rom. 8. 9.

*not his spirit belongeth not to him.* But where the Church is coupled to Christ, and made one with him, there the faithfull become sonnes of God, and are made *Temples of the Holy Ghost*, dwelling in them, to the quickning of their mortall bodies to eternall life, as he raised Christ from the dead, to liue, and raigne with God for ever, in the highest heavens. For this cause, namely to signifye that Christ doth dwell in our hearts by faith, and that by faith we are coupled to him, & made one with him, to liue here by him, and hereafter for ever with him, it pleased our Saviour in the institution of this Sacrament at his last supper, to take bread, & none other thing, to set forth his bodie to vs, because he and none other, is that bread of life. And that bread, and

1. Cor. 6. 19.

Ioh. 6.

Rom. 1.

Psal. 50.

none other, is that meate which doth not perish, for which we ought to labour. And that bread, and none other is the flesh of the sonne of man, which except we eate, we haue not everlasting life abiding in vs. And therefore we do reverently receiue the Sacrament of the body of Christ, meekely kneeling vpon our knees, yet we adore not, nor worship it, lest we confound the signe, with the thing signified; and lest we offer to god, him torne with our teeth, who once offered himselfe for vs on the Crosse: And lest in a reprobate sence we worship the Creature for the Creator. And albeit the common people misled by the Priest, (for such a Priest maketh such a people) in falling downe and worshipping the Eucharist, worship the *Accidents* of bread, and so commit Idolatrie, for seeing the bread, they commonly say they haue seene their maker, (*Honorius* the *third* being the first author both of elevation, and of adoration thereof,) yet we make difference betweene a *Sacrament*, and a *Sacrifice*, as we doe betweene eating by faith, and crucifying of Christ, the one being done in the Sacrament, the other performed by Sacrifice on his Crosse. And therefore we receiving this Sacrament, doe offer vp our selues, our bodies, & our soules, and in them a Sacrifice also, yet but only the *Sacrifice of praise*, and thanksgiving vnto God, for his mercie in redeeming vs, by the death of his beloued Sonne. But we cannot, neither ought we acknowledge, that any other Sacrifice besides that once offered, of the immaculate Lambe, crying out vpon his' Crosse, *Consummatus est*, doth take away the sinnes of the world, as the Apostles

Apostles, and primitive Church, and, after them, the holy ancient Fathers, alwaies spake: albeit in and after the late time of *Innocentius the third, Thomas Aquinas* and other Schoolemen in their transubstantiation, vnto another Sacrifice, then the Primitive Church of Christ maintained, or then the reformed Churches of Christendome at this day, believe, namely their Popish propitiatorie Sacrifice both for the quicke, and for the dead. Therefore all reformed Churches acknowledge, and believe, that the reverent receivers of this blessed Sacrament, haue their sinnes forgiven them onely by vertue of his Sacrifice vpon the Crosse, who did there giue his body to death for them who believe in him. Other Sacrifices for sinne are not now required, but a thankfull remembrance of that Sacrifice, which was once offered vp vpon the Crosse by our High Priest, who sayd, *Loe I come, Loe I am content to fulfill thy will O God.*

Psalm. 40.

Here doe I wish, and for that doe hartily pray to god, that the simplicitie of Gods truth revealed in the Gospell, might prevaile with all Christian men, without contention, or contradiction, who are, or should be, in receiving the Sacrament of the Communion of the blessed bodie of our Saviour, a *Communion of Saints*, vnted in Christ, and in him (which is the head) made one bodie, as many cornes of wheate are kneaded together, to make one bread.

But alas it is to be lamented, that truth with it's simplicity, seeking no corners, is thrust behinde the doores, with needlesse disputes, concerning the Sacraments,  
and

and with nice curiosities, which trouble the cleare  
fountaine of living water, and cast cloudes, and mists  
ouer simple soules, & vpon the knowne truth of Chri-  
stian religion. By which meanes all reformed Church-  
es haue beene forced with their pennes, and voices, to  
fight the Lords battaile, leaving pikes, swords, and  
deadly weapons for crueltie, and persecution, to their  
adversaries, wherein the adversaries haue both skill, &  
practise. The reformed Churches, in the meane time,  
playing the part of *David*, & comming forth, but with  
a sling, and stones in the budget, even the power of  
Gods word, despised by that great *Goliath*, and by all  
those which raile against, and revile the host of *Israel*.



*Sealed by his body and blood.*



Teach not that Sacraments are called signes, or bare significations onely, but we say, that they be such signes, as doe *exhibite*, & *seale* to vs all grace, and promises of Christ, really, truly, and substantially in his body, and blood. For if invisible sanctification may come, and be given to a faithfull beleever without a signe; much more they which haue a signe, or a Sacrament, and that from Christ himselfe, may be assured both of sanctification & salvation; when together with the signe, or Sacrament a seale is put too, shewing that with such Sacrament the thing it selfe is exhibited, and given to vs. What shall we thinke of common bread, but bread? what of common waxe, but waxe? And yet when waxe hath it's printe, and is made a seale, it is no longer common waxe, but hath received another nature, namely, by sealing, to convey over some land, or other thing granted, and with such waxe sealed. So must we say of bread, which before being common, but now appropriated to a more heavenly vse, hath received another nature, namely to convey to vs that land of the living in the celestially *Hiernsalem*. It is not in our

D

power



Alanus in Sa-  
cram. c. 34.

power to make purchase of such land, but our Saviour Christ in his goodnes hath purchased it for vs, signed the same in bread, and wine, and graciously sealed it to our vse in his owne body, & bloud, whereby the thing signified is invisibly given to vs, which the signifying signe doth offer vnto vs. For so it pleased God to worke by Sacraments, as by an instrumentall cause, no other-wise, or lesse true, then is said that a man writeth his minde with his penne. Therefore we must acknowledge that God by his holy spirit, worketh invisibly, giving grace when the visible Sacraments are visibly ministred, and that this grace is granted, and sealed vp by the body of Christ, and by his bloud onely to beleevers, the wicked having no benefit by this Seale, though they haue part of the Sacrament: for though Sacraments are common for all, as well for the vnworthy as the beleeving Christian; yet onely the beleever together with the signe in the Sacrament, hath the seale, and feedeth on the body, and bloud of Christ Iesus to the salvation of his soule: But the vnworthy receiver goeth away onely with the signe, and stayeth not for the seale to be joyned with it, and so instead of saluation, he purchaseth to himselfe damnation; as *Simon Magus* did, when he thought to purchase the Holy Ghost with money. But what doth *Saul* among the Prophets: or what doth *Iudas* among the Apostles? It is a savour of death vnto death to receiue the signe without the seale, to receiue the Sacrament without the thing thereby signified; for the vnworthy (saith *St Bernard*) may receiue the Sacrament vnto his judgment, and

In Epist. ad  
Frates de  
monte, de vita  
solitaria.



and death; but the worthy receiver only hath the thing of the Sacrament, without which thing the Sacrament is death, but by the Sacrament in the thing thereof is given eternall life.

I will not here vrge the abuse in the Church of Rome, who giue to the people the halfe Communion, namely the bread onely, and not the wine, wherein they shew but halfe the signe, and consequently printe but halfe the Seale, and not the whole, contrary to Christ his holy institution, who not onely tooke bread, but after supper likewise tooke the cuppe, and spake to his Apostles of the cuppe, as he did of the bread; so that there is as great reason, to take from the people, the bread, as there is to take from them the cuppe. The first institution was of both, the remembrance commanded was of both, both were consecrated, and both were given, and by both it was appointed, that the Lords death should be shewed vntill his second comming to judge both quicke, and dead. But it is alleadged by them, that the body of Christ is not without blood, and therefore they take away the cuppe, to which it might be well replied, that Christ in bread and wine, gaue Sacraments both of his body, and of his blood, and by these two shewed, that his body must suffer death, and as wine was powred forth into the cuppe, so his precious blood, should be shed, and powred forth for the redemption of the world. This now the people may not see, for they haue no wine, they see no powring forth, no Sacrament of blood, that they may be blessed, which belieue, and see not. I confesse such blessing may be

by a spirituall drinking of Christs blood, without wine, and so likewise in a spirituall feeding on Christs body, without bread; but in a sacramentall eating, and sacramentall drinking this cannot possibly be without bread and wine. I will presse this point no farther, neither by reason, nor by Scripture, nor by the Fathers, though in all their bookes they make for ministering in both kindes. But I will here leaue farther prosecution hereof, as a thing at this time not pertaining to my purpose.

I will therefore proceed, examining together both the signing and sealing of our Saviours last will in this Sacrament of his Supper. For so *St Bernard* seemeth to speake both of the signe, and seale together, saying, The Lord being neere his passion, provided, that invisible grace should be given by a visible signe; for such Sacraments are ordained to this end, and for this wee receiue the bread, and wine in the Eucharist. And *St Augustine* speaking both of the signe, and thing signified, saith, that here are two things, both the visible elements, and the invisible flesh, and blood of Christ, and that heere heavenly bread, which is Christs flesh, is named and called Christs body, when indeed, saith he, it is a Sacrament of Christs body. So also, saith venerable *Bede*, Christ instead of the flesh, and blood of the Paschall lambe, did now institute the Sacrament of his owne flesh, and his owne blood, vnder the formes of bread, and wine. This Sacrament therefore is not onely a signe, but also a sure seale

Serm. de cena  
Dom.

In sententijs  
a Prosp. col-  
lectis.

In cap. 22.  
Lucæ.

seale to vs, that Iesus Christ in his flesh was crucified, and in his body, and bloud vpon the crosse sacrificed for vs, to take away sinne, and to redeeme vs sinners: the just (as *St Peter* saith) dying for the vnjust. *Irenaeus* also speaking both of this signe, and seale together, saith, The bread called the body, consisteth of two thinges, the one earthly, the other heavenly: which words must needs be spoken of bread consecrated, and made a Sacrament. For before the bread be consecrated, and made a Sacrament, it hath but one nature, and is but one thing, namely earthly; but after consecration it consisteth of two thinges: viz. earthly, and heavenly. The bread which is made a Sacrament, remaining in it's substance still earthly, but the thing meant by the Sacrament, which Divines call *rem Sacramenti*, the thing of the Sacrament, being heavenly, even the body of Christ, which is now locally in heaven sitting at the right hand of God, there in the same body making continual intercession for vs, for which cause we, who minister the Sacrament to the people of God receiving it, say to them, *Sursum corda*, lift vp your hearts, and they answer vs, we lift them vp vnto the Lord. As if they said, wee acknowledge, that the blessed body of our Saviour Christ, which by faith we feed on, is not meate for crows, or pies, picking on the earth; but for eagles mounting to heaven. And therefore by the winges of faith wee flie to him, and not as Gyants seeke to pull his Divine Majestie out of his heavenly throne, so to receiue him

Lib. 4. contra  
haeret.

inclosed, or imprisoned in a wafer cake, but humbly by faithfull prayer to ascend to his throne of grace, and mercy, that both his grace, and mercy might descend vpon vs for the forgiuenes of our sinnes; and that in his great goodnes, the effect and vertue of his scourgings, of his wounds, and of his precious blood, might reflect vpon vs, to procure pardon and absolution for all our transgressions, which thing we humbly seeke, and begge, at his gracious hands, and duely receiue this blessed Sacrament in obedience to his last will, who required vs when he tooke bread, & consecrated it, (saying, This is my body) to doe this in remembrance of him.

Wherefore blessed, and evermore blessed be our Saviour, who, lest we should forget the infinite benefit of that invaluable, and inestimable legacie, bequeathed in his will, and sealed by his sufferings, did institute this Sacrament in remembrance of his death, and passion, who (as *St Peter* saith) did beare our sinnes on the tree: And, as *St Paul* speaketh, hath nayled them to his crosse, the just, (as is before said) dying for the vnjust, and shedding his most precious blood to reconcile vs vnto God. For except Iesus Christ had died, and shed his precious blood for vs, the reward of our sinnes had beene to vs eternall death, but now *euermore life is the gift of God through Iesus Christ*, who instituting this Sacrament as a signe, and pledge of his death, and saying, This is my body given for you, did speedily seale it with his body, and blood on the crosse, for saluation to all believers. Now there-

therefore in the closing vp of his eyes, and in yeelding vp the ghost, is the sure safe sealing, and closing vp of his last will, the consecrated bread being but a mystery of the body, and the body it selfe being the matter, and subject of that high, and heavenly mystery. These sure seales of our salvation in his body, and in his bloud doe assure vs that the manuell signe is of force, because the seale maketh it effectuell. Wherefore, although wee know that common bread is the foode of mans body, yet wee acknowledge, that it being separated, consecrated, and made mysticall bread, doth shew, and signifie a better, and more excellent thing then bread, even the body it selfe, which is our sealed assurance of that bread of life, even Christs body, which was given for vs. Hereby wee now easily perceiue, that by bread is signed the gift and legacie of the body, but the gift, and legacie it selfe is sealed, and delivered in the death of his body. Manna, even Angels foode was given in the wilderness to our forefathers, a signe, and figure of Christ, but the seale was in some sort reserved, till the fulnesse of time was come. And therefore of them it is said, that they saw a farre off, and believed, and that they lived but in hope of that which was to come. But the bread in the Sacrament is a sweeter signe, and more excellent then that of Manna, for this bread was given in the same night, that Christ was betrayed, and this signe was not  
long

long without it's seale, but had it's seale for farther assurance presently set to, even the body of Christ really given, and his blood truly shed for the sinnes of the whole world. Our state, and condition by this is farre better then that of the Patriarkes, of the Prophets, and of our Forefathers, for they lived in hope, and expectation of him that was to come, we in knowledge, faith, and assurance that he is come, and that the night before he dyed, he signed his will in bread and wine, sealing, and delivering the great and gracious legacy of his body & blood vpon the crosse, in the sight of God, Angels, and men.

All the sacrifices of the old Law were but shadowes of this powerfull sacrifice once offered in his body, to take away the sinnes of all, which belieue in him, neither neede wee any more propitiatory sacrifices, nay we disclaime all other, then that which was once offered by Christ our Saviour, to purge and take away sinne. It was not then in a fleshly vnderstanding, and carnall manner, that the body and blood were given in bread and wine, for then there had beene at supper one sacrifice, and shortly after another on the crosse; But we are assured by Gods holy word that the all-sufficient sacrifice for sinne was but once given, and if carnally in the Sacrament before hee suffered, then not on his crosse, if on his crosse onely, then not in the Sacrament; for hee had not one body for the Sacrament, and another for the crosse, but that thing in the Sacrament is signed, which on the crosse is sealed  
and

and delivered. And when men haue toyled, and wearied themselves in searching, and disputing about the manner of Christ his gift in the Sacrament, and of that on the Crosse, in the Sacrifice there offered once for all, they shall finde it, not onely most reasonable, but also agreeing to Christian faith, not to conclude vpon a signe, but to stay their conclusion till the seale be put too, and delivery made, that the reality, verity, and very substance of Christs body may not onely Sacramentally in bread, but also truly, and indeede be received by faith to take away sinnes, because it was truly, and indeede given for vs. And in this spirituall sense may the body of Christ command bread to giue place, and to avoyde, and set aside the very substance of bread, as if there were no roome for it, when Christs body commeth in place. I say no roome for it, but only for the body of Christ, spiritually nourishing both body, and soule to everlasting life, of all those who feede on him by faith with thanksgiving.

And therefore Iustine Martyr sayth, *non enim cibum, qui Eucharistia dicitur, ut communem panem, & poculum sumimus, quia sit incarnati Iesu Christi caro, et quia per preces sermonis quem à Christo accepimus, consecratur.* In Apolog. 2. We take not the meate of the Eucharist for common bread, because it is the flesh of Iesus Christ incarnate, and because it is consecrated by prayers of the word, which we haue received of Christ. But this saying which I alleage in behalfe of the faithfull receiver of this Sacrament, is by the aduersaries of truth vrged against vs, as if it made against vs, which indeede is for vs. For we

E

confesse



confesse the bread to be consecrated and that it is not  
 now common bread, but is become the flesh of the in-  
 carnate sonne of God, yet not by reall transmutation  
 of things, and substances, otherwise then that the bread  
 is changed from it's owne nature to another and better  
 vse, namely not onely to a Sacramentall eating of the  
 body of Christ, but to a reall feeding on Christ his bo-  
 dy by faith, remembring that it was not bread, but the  
 true naturall body of Christ which was given for vs:  
 for the faithfull receiver *liveth not by bread onely, but by*  
*every word that proceedeth out of the mouth of God,* special-  
 ly by that word of consecration, *This is my body which*  
*is given for you:* For this bread becommeth flesh signifi-  
 catiuely in the Sacrament, though not substantially, by  
 transmutating bread into the flesh of the sonne of man.  
 And yet this flesh our forefathers, (as hath beene sayd)  
 did eate spiritually without this Sacrament; much more  
 easily may we in like manner eate it, being Sacramen-  
 tally signed by bread, and truly sealed to vs in Christs  
 body to be fed on by faith. And so must that place of  
 St Cyprian (wherein some glory so much, and which  
 they account most pregnant, and strong against vs) be  
 vnderstood, where he sayth, *panis, quem Dominus disci-*  
*pulis porrigebat, non effigie, sed natura mutatus, omnipoten-*  
*tia verbi factus est caro.* The bread which the Lord  
 gave to his Disciples being changed not in shape, or  
 shew, but in nature, is made flesh, by the omnipotency  
 of the word. All which is confessed, and nothing de-  
 nied thereof, if you make a difference betweene a faith-  
 full, and an vnfaithfull; betweene a worthy, and an  
 vnworthy



vnworthy receiver: For the vnworthy receiver taking onely the Sacrament of bread, doth not discern the Lords body, but the faithfull receiver discerneth the Lords body, looketh on it with the eye of faith, knoweth that the bread is changed, though not in shape, or appearance, yet in quality, vse, and nature. And this nature St *Ambrose* in the Sacrament of Baptisme, taketh for quality, and not for substance, saying, that the nature of that water is changed after benediction, not meaning the substance, but the quality, and so the bread likewise is changed, and made Sacramentall, and by the omnipotency of the word is (as St *Cyprian* sayd) made flesh, that is spirituall foode to a Christian beleeuer. For none but Christ by his word of consecration could set apart bread to make it a Sacrament of so great a mystery, that the worthy receeuer thereof after consecration might by faith feede on the very flesh of the sonne of God, nourishing both his body, and soule to eternall life.

Let no man thinke that this is so hard a matter to feed on him, and on his flesh by faith, let them, who vnderstand as the *Capernaits* did, say *durus est hic sermo*, This is a hard saying. But where, *mens est maxime homo*, where the minde is cheifely the man, and where the Christian liveth by faith, there his life is hid in Christ, and there he seeketh for life in Christ, by feeding on him sometimes Sacramentally, & sometimes Spiritually without a Sacrament, and sometimes both Sacramentally, and Spiritually (as is before alleaged:) and in this sense ought we to vnderstand the transmuring of bread

into the very flesh of Christ, saying with St. *Ambrose*,  
*Non est quod natura formavit*, The bread is not now that,  
 which nature made, for nature did not make it Sacra-  
 mentall, or mysticall, but the word of Christ, & grace,  
 to the receiver made it another thing, besides that,  
 which nature made it. Therefore *Hesichius* affirmeth,  
 that the body, & blood of Christ is in the Sacrament,  
*secundum veritatem*, according to truth, but sayth with  
 all in that place, *Sanctificationem mystici sacrificij, & à*  
*sensibilibus ad intelligibilia translationem sive commutatio-*  
*nem, Christo oportet dari, ipsi deus miraculum cedere.* (1)  
 That the consecrating of the mysticall Sacrifice, and  
 the translation or commutation from things sensible to  
 things intelligible, ought to be attributed to Christ,  
 and ascribed to his miraculous and powerfull operati-  
 on. But of this I shall speake more fully in another  
 place.

In the meane time marvellous is the mercy of our  
 Saviour, and I confesse a kinde of miracle wrought vn-  
 to vs, who are frayle flesh, for confirmation of our  
 faith, to consecrate common bread for our better vn-  
 derstanding of that Sacrifice of his body to be offered  
 vp for our sinnes, which *Hesichius* in that Sacramentall  
 bread calleth a mysticall Sacrifice, for the Sacrifice it  
 selfe was not yet offered, but was mystically in the  
 bread given, which *Hesichius* nameth in some sort a mi-  
 racle, because the translation, or commutation is (as he  
 himselfe confesseth) *à sensibilibus ad intelligibilia*, from  
 things sensible to things vnderstood, *ab oculo* (say I)  
*ad animum*, from the eye to the minde, *à sensu ad intel-*  
*lectum*,

lectum, from that we see to that we vnderstand. And this is verily a miracle to men, as they are but men, but no miracle to a regenerate, and faithfull man. And therefore saith Saint *Augustine*, concurring with that of *Hesychius*, and speaking in the person of Christ, *Non, hoc corpus quod videtis, manducaturi estis, nec bibaturi illum sanguinem, quem effusuri sunt Iudei, Sacramentum vobis commendavi, spiritualiter intellectum vivificabit vos.* Yee are not to eate that body of mine, which yee see with your eyes, nor to drinke that blood which the Iewes vwill shed, but I haue commended to you a Sacrament, which being spiritually vnderstood will giue you life. For it is the secret power of the grace of Gods holy Spirit, which by the visible Sacrament of bread conveyeth to our vnderstanding the body of Christ, otherwise vnseene of vs, to be taken by the hand of faith. And therefore saith *Theodorēt*, it is Gods vwill, that they vvhich pertake the Divine mysteries, in the change of the names, viz. of bread and wine, should beleue that change vvhich is made by grace, for indeede it vvas a gracious vvorke of the Lord by consecrating bread to stirre vp our faith to feede on the flesh of Christ, and by a visible Sacrament to set forth and present to the vvorlds end his body and blood, and by a sensible thing to moue our vnderstanding to a Divine contemplation; and invvard meditation of eating Christ, by belieuing that his body vvas offered vp, and his blood shed to take avway our sinnes.

In Ps. 98.

In dialog. 1.  
inter Orb.  
Et Evan.

I tell you that this seale is now deeply graven, and that herein is a great mysterie, nay miracle, for such

Heb. 12. 1.

faith though as little as a graine of mustard-seede, is able to remoue mountaines, even the mountainous weight of our sinnes, otherwise sticking fast, and pressing sore. The cut, and graving of this seale no cunning Artist can so liuely expresse, as it was openly shewed on on the crosse, where the just dying for the vnjust, to reconcile vs to God, was nailed to the tree, with his head vppward, to appease the wrath of God aboue, with his feete downeward, to treade sinne, death, and hell vnder his feete, and with his armes stretch out to embrace and receiue all them that belieue in him. This seale thus cut printeth deepe, even in hard and stony hearts, pierceth betweene the marrow and the bone, and entreth even vnto the soule. Happy is hee who is sealed in the forehead with this seale, he beeing delivered from sin, and Satan, and from all his soules enemies, may sing the song of *Moses* and of the *Lambe*, saying, *Great and marvelous are thy workes Lord God Almighty, just and true are thy wayes King of Saints*. What hand shall we now seeke to set this ingraued seale on vs, and to print the same in our hearts? shall we repaire to a cunning curious cutter for a Crucifix? no, remember, that they which make images and idols, are like to the images themselues, and so are all they which put their trust in them. What then? mortifie thy selfe, and crucifie thy earthly members, praying to God through Iesu Christ, that the hand of the Holy Ghost may evermore offer to the eye of thy faith Christ crucified for thee, Christ dying for thee, & Christ shedding his precious blood for thee: here is a true crucifix, & a deepe printing seale, where in prayer,

fasting,

Revel. 15. 3.

Psalm. 115.

fasting, and holy meditation, thou with the eye of faith dost dayly looke on the wounds of thy Saviour, the bowing downe to kisse thee, the giuing vp his ghost to giue life to thee, his sides thrust through with a speare, to open a gappe to hide and hold thee, his very heart pearced for loue of thee, and his precious blood shed to redeeme thee. Oh, sayth *S. Bernard* consider now with thy selfe, what great things are done for thee, *Vt totus tibi figatur in corde, qui totus pro se fixus est in cruce.* That he may altogether be fixed in thy heart, who altogether was fastned to the crosse for thee. Here this seale hath made a good print, and deepe impression. As for other which cannot pray, nor consider Christ crucified without a crucifixe of wood, stone, cast mettall, or by some other device, set before them, they stung with their sin are in more miserable estate then the children of Israell, stung with fiery Serpents in the wildernesse: for these stung with serpents had by Gods owne command (in his mercy to his people) a serpent of brasse set vpon a pole by *Moses*, that whosoever looked thereon, might recover of the serpents biting, and not dye: but these stung with sinne haue no such warrant, as had Israell, but a commandement to the contrary, *Thou shalt not make to thy selfe a graven image* &c. And albeit Israell had his warrant for that brasen serpent, yet King *Hezekias* brake it all to pieces when once idolatry was committed to it. What then shall we say of made, and molten crucifixes? is not much idolatry by ignorant people committed in them? are not they images forbidden to be made? and are not they an vnhappy

py people, vnsealed, and vnſure of ſalvation, who fall downe and worſhip before them? Doubtleſſe it ſeemeth that theſe would altogether forget their Saviour, and what hee had done for them; except a crucifixe ſhould put them in remembrance of him. But doubtleſſe *infelix eſt illa memoria, quæ non meminit Chriſti niſi per idolum*. But here againſt vs is vrged the ſigne of the croſſe, ſhewed to *Constantine*, to encourage him againſt his enemies; but this maketh nothing againſt vs, for my part in this I am of Cardinall *Baronius* his minde, who expreſſeth the ſigne, which *Constantine* ſaw, *In hoc ſigno vinces*, not to be a crucifixe in the faſhion wee now make them, but a ſigne after this manner, viz. with the two greeke letters, *Chi* and *Rho*, thus  $\chi\rho$  And what is this *in Chiro vinces*, but in *Chriſto vinces*, not in the croſſe, but in Chriſt thou ſhalt overcome? And what ſigne ſoeuer Chriſt was pleaſed to ſhew the Emperour, to encourage him againſt his enemies, yet it followeth not, that we without like warrant ſhould ſet before our eyes a Crucifix, when in prayer we fight againſt our deadly enemies ſinne, and Satan. But it is not much materiall in what ſigne, or in what forme *Constantine* ſaw the ſigne. Whether as *Socrates* ſayth in ſhew of a Croſſe, with this inſcription, *In hoc vince*. Or as *Sozomenus* affirmeth, that at the ſight of this heavenly ſigne, the Angells ſtanding by ſayd, *In hoc vince*. Or as *Nicephorus* alleageth, a bright fiery pillar in the ayre appeared in forme of a croſſe, expreſſing a figure of latine letters, *In hoc vince*. Or as *Eusebius* recordeth, that in heaven aboue the Sunne appeared a  
trophie

*Soc lib. 1. c. 20.*

*Lib. 1. cap. 3.*

*Lib. 7.  
Cap. 29.*

trophie of a Crosse, made all of light with an inscrip-  
 tion, *In hoc vince.* But this is very materiall, and to bee  
 well noted, that they all agree in this, that Christ him-  
 selfe appeared, the next night after, to *Constantine* in his  
 sleepe, bidding him make the same signe, which he had  
 seene the day before, and with it march against his ene-  
 mies, and ouercome them. This command of Christ  
 himselfe for that present, and to that person, altereth  
 the case, & if any man can shew me the like command  
 from Christ in generall, or for a Crucifix in religious  
 worship, I will not onely goe, but runne with him. But  
 withall we must still remember, that the brasen serpent  
 it selfe (as afore sayd, set vp by Gods command) was  
 broken in peeces, when once idolatry was committed  
 before it; for in truth all superstition, and idolatry, yea  
 every tradition, and devise besides, and against the  
 written word of God, as also reliques, and miracles  
 imagined to be done by supposed Saints, with many  
 other inventions of the Church of Rome, are all of  
 them, but like so many stones cast at Christ, whereby  
 he is enforced to goe out of their Temples, and to hide  
 himselfe. If any inquire for Christ there, he shall finde Ioh. 8. v. 59.  
 a shew of holynes in many vanities, but in verity the  
 power thereof denied. Of such speaketh the Pro-  
 phet *Ose* saying, *They shall come with their sheepe, and bul-  
 locks to seeke him, and shall not finde him, because he is gon  
 from them.* Ose. v. vers. 6.

But in this Sacramentall bread, the faithfull euer  
 finde Christ, and feede on him; and as many graines  
 are kneeded together into one loafe, so all the faithfull



receivers are knit together in one Communion, and fellowship in the mysticall body of Iesus Christ, and all these haue on them the seale of the living God, even the Crosse of Christ, whereby God was reconciled to man. In this Crosse they rejoyce with the hundred forty and foure thousand of all the tribes of Israell, which were sealed in their foreheads. The print of this seale the servants of God first receiue in baptisme, carry it in riper yeares to the Lords Table, and from thence to their dying day into heaven, that they which in baptisme were signed with the signe of the Crosse, boldly to confesse the faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world, and the Devill, might be blessed, thus to be sealed with the body, and bloud of Christ; that being partakers of Christ his death, in crucifying and abolishing the whole body of sinne, they might also be partakers of Christ his resurrection in rising from sinne, and finally inherit everlasting life.

DE LI-





*Delivered to the vse of all faithfull  
Christians.*



**I**Nvaluable, infinite, and not to be expressed is the *Legacie* which Christ in the Sacrament of his body and blood invisibly gaue, and by the sacrifice of his body and blood vpon the crosse visibly *delivered to our vse*. Now if men will remember any thing, let them never forget this; and if they will be thankfull for any thing, let them be thankfull for this. For these deliveries both of the Sacrament of the Supper, and of the Sacrifice of the Crosse, do assure vs, that we are freed both from the bondage, and from the punishment of sinne. *For in him the Father is well pleased; in him (I say) who by the Crosse hath reconciled vs vnto God, so that neither death, nor life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come, nor height nor depth, nor any other creature is able to separate vs from the loue of God, which is to vs-ward in Iesu Christ.* Here I suppose, that no man will contest with mee about the like legacie: This only, only this is inesti-

Luke. 24.

mable, and without compare. Therefore let no man presume to eate of this bread, and to drinke of this cup, except he first trie and examine himselfe. Even *Moses* himselfe must lay aside his shoes, before he come nigh the fiery Bush. And we who will make right vse of this Sacrament, must do it in remembrance of him, that as Christ dyed, and rose againe, so we might learne to die to sinne, to crucifie the old man, and to liue to righteousness, saying with the Apostle; *God forbid that wee should rejoyce in any thing but in the Crosse of Christ, whereby the world is crucified to vs, and we vnto the world.* When Christ opened the vnderstandings of men, hee opened them to vnderstand the Scriptures, and then hee sayd to them, *Thus it behoueth Christ to suffer and to rise againe, that repentance and remission of sinnes might be preached in his name to all Nations.* For herein resteth the right vse of remembring Christ his death, in learning to die to sinne, and so by Christ to obtaine remission of sinne; which they do not, who without repentance continue in sin, and crucifie againe to themselues the Lord of life. Therefore all the wicked, who do not, nor can feede on the body of Christ, are to be put from this holy Table, till by repentance they seeke, and finde Christ, not in the fained repentance of *Indas*, who confessed, that hee had betrayed innocent blood, nor in the desperate conceit of *Cain*, who thought his sinne greater then that it might be forgiuen; But in the faithfull, sorrowfull, & devoutly contrite heart of *Peter*, who for denying his Master, *went forth and wept bitterly.*

So

So *Tertullian*, speaking against Idoll-makers, sheweth that the Sacraments here mentioned are not delivered, nor to be delivered to *unbelievers*, nor doe any way concerne evill men; because the zeale of faith doth prohibite a Christian to come from Idolls into the Church, to lift vp hands to god, who were makers and mothers of Idolls, and to put forth those hands to receive the body of Christ, which did make and bring bodies to the Devill. And as this rule is good against Idolaters, so it excludeth all other *wicked men*, abiding in sinne, to participate in the vse of those Divine mysteries without repentance. *Reprobates* and *uncircumcised persons* may not enter vpon the Lords inheritance, nor defile his Temple. And therefore they ought to be interdicted from comming into the Temple, to stretch forth their hands to receive the blessed body of the Lord, which any way are tainted with slaughter and bloud of his members. And for this there is great reason: because men, whose hands are imbrued in bloud, may not handle those divine mysteries vntill they wash their hands, and make them cleane with cleare water of teares of repentance. Let them goe out from vs, who are not of vs. For they haue no Legacy heere, who are not in fellowship with vs, who are not in Christ, nor of the Communion of Saints. And therefore they ought to be kept from the Communion of Sacraments, because they cannot by faith feede on the body of Christ: They liue in the Church, but are not of the Church, no more then they are all Israell, which are of Israell. Such chaffe among good wheate,

*Lib. de Idol.  
Cap. 7.*

*Theodor. Hist.  
Eccles. Lib. 3. cap.  
18.*

and such tares growing vp together with the good corne, will and must in the end be bound vp in bundels to be burned, when the wheate shall be gathered together, and layd vp in Gods Barne . Therefore the Church of Christ is like to a faire garden, full of fresh and sweete-smelling flowers; which garden is compassed about with a strong wall all of stone, hewne out of a rocke, which rocke is Christ. And the reason of compassing it with such a strong wall is, to keepe out all reprobates, and wicked vnrepenting sinners, who like fooles build all on sand, and not on the Rocke, and say in their hearts, *There is no God*. No marvaile if these haue no comfort in Gods holy spirit; heare their dolefull doome, *I know you not*, & are left out of this *Will* of Christ our Saviour, having in it no *Legacie*, nor any gift *delivered* to them, or to their soules vse.

But let no *faithfull* Christian doubt, whether or no, he had the *Legacy* of eternall life given him; or, whether or no, the last will and Testament of Iesus Christ was *signed, sealed, and delivered to his vse*, because he is made partaker both of the body and of the bloud of Christ, not only in baptisme, when he is made a member of Christ, but also in the Sacrament of bread and wine, when by faith he feedeth on Christ, beleiveth in Christ, and is made one with Christ, and Christ with him, abiding in Christ, and Christ in him. For Christ to him is meate, Christ to him is drinke, and in the vse of the Sacrament of bread and wine, he hath the right and full vse of that meate, and of that drinke, wherein  
is

is the very substance of life it selfe, by receiving living bread, and living wine, and by receiving Christ himselfe, with all his merits and benefits of his passion vnto life eternall. And now that it, which in the will it selfe was *delivered to our vse*, might remaine for our vse to the worlds end, such was the grace and goodnes of Iesus Christ to vs-ward, that he required a continuall memoriall hereof, saying, *Doe this in remembrance of me.* Our Saviour saw the frailty of flesh in man, apt to forget what should be remembred: And therefore least the vse of this so great legacy should either be forgotten, or laid aside, he requireth the Apostles, & in them vs, to doe this in remembrance of him. For this our holy action of taking bread, of consecrating it, and of giving it with these words (*The body of our Lord Iesus Christ, which was given for thee, preserve thy body and soule to everlasting life.*) All this action, I say, of consecration in the Minister, and of faith in the receiver, and giving of thanks in both, is a true memoriall of that Reall, propitiatory sacrifice, which Christ once offered, and delivered on the Crosse in his body for our redemption. And of this sacrifice, all the sacrifices of the old Law were but shadowes, figures, and fore-shewes.

The Sacrament a little before Christs death, and the Sacrifice in his death, being thus *delivered to our vse*, we should shew our selues too vngratefull, not to haue solempne commemoration, both of the one, and of the other, the Sacrament of bread, and wine, being a signe and pledge of that inestimable Sacrifice, which for our vse, and for our salvation, was truly and really

ly offered vp vpon the Crosse to take away our sinnes, and to purchase our salvation. This Sacrament Christ instituted being yet aliue, this Sacrifice Christ offered now dying, and both by this Sacrament, and by this Sacrifice, we haue assurance of our salvation. And as the blood sprinkled vpon the doore posts, was both a signe and scale of safety to *Israell*, when the destroying Angell slew the *Egyptians*. So in the Sacrament, when vnworthy and vnfaithfull receivers take only bread to their damnation, the faithfull receiver hath the promise of salvation, in these words, *This is my body given for you*. This gift, this legacy, intended, and promised in the Sacrament of bread and wine, and performed in the Sacrifice of his body on the Crosse, and delivered in both, even this great deede of gift ought (I say) never to be forgotten, but in all thankfullnes to be had in everlasting remembrance. For a greater gift was never knowne then this of the sonne of God, willingly to giue his pretious life for vs his enimies.

Therefore the ancient Fathers of the Church haue called the Sacrament of the Supper by the name of Sacrifice, that we might never forget, while we celebrate the Sacrament of the supper to be thankfull to Christ, who soone after the institution of the Sacrament of the supper, was in his flesh offered vp to God a sufficient *Sacrifice* for the sinnes of the whole world. What then shall we say? shall we in dulnes, oblivion, or neglect passe over this our great Passeover, whereby we passed not as our Forefathers did from *Egypt* the house of bondage, to the land of promise, but from death and  
finall

finall destruction to eternall life? Must the children of *Israel* tell their posterity of their Passeover; and shall we be silent, and forget our Passeover? Nay rather, if any will know what they should doe, or what they should giue to the Lord for this, let them consult with the Prophet *David*, *And let them take the cup of salvation, and call upon the name of the Lord:* For Prayer, Praying of God, and Tranksgiving are our duties in this behalfe, lest we seeme to forget that which we should reméber. What richer table, then that which Christ hath prepared? What meat so good, so sweet, so nourishing, as his flesh? what wine so pure, so pleasant, so precious, as his blood? This table, this meate, this wine is prepared for vs, and shall wee doe nothing to remember it? There was a pot of Manna reserved in the Tabernacle for remembrance of Gods goodnes, feeding his hungry people with Angels foode, even then, when for want of food, they were ready to perish in the wildernes. But behold, here is a more heavenly meate to satisfie Christian hungry soules, even the flesh of the Sonne of God, whereon by faith they feede. Wherefore be it now proclaimed to all Christian people, that all that which Christ signed by bread and wine in the Sacrament of his Supper, and all that which he sealed by his body and by his blood in his sacrifice on the crosse, all that, I say, with all great & vnspeakeable vertues, with all rich gifts and graces, and with all plentifull blessings, was *Signed, Sealed, and Delivered for our vse* onely, and for our Redemption. Heb. 9. 4.

Therefore, saith *Eusebius Emisenus*, it was needfull, that at his last Supper, Christ should cōsecrate the Sacramēt of his body & of his blood, that he might ever be wor-



shipped by that Myſtery, who was once offered vp for vs in his body. *Eusebius* calleth his offering *per precium*, by a price, which I haue translated, *By his body*, becauſe there was no price nor ranſome for all our finnes, but onely his body. In this body, our Forefathers as well as we had their ſhare, as in this Diſcourſe is often remembred; and for them as well as for vs, and to their uſe, as to ours, *The ſeede of the woman was to bruiſe the ſerpents head*, and the ſeede of the bleſſed Virgine in the perſon of Chriſt was alike to them, and to vs, *that immaculate Lambe, which was ſlaine from the beginning of the world*. But this was not delivered nor put in execution, till the death of Chriſt, who for vs, and for our ſalvation, was betrayed, and by *Pontius Pilate* delivered over to the Iewes to be crucified and ſlaine; of which his death, even the ſame night that he was betrayed, he foretold to his Apoſtles, and by taking and conſecrating bread and wine foreſhewed the ſame ſpeedily enſuing, that we afterwards by taking bread and wine ſacramentally, might ever remember that ſacrifice, which in his body and in his blood he offered vp for vs. For, as *St Auſtine* ſaith, *Sacramento corporis & ſanguinis ſui pręguſtato, ſignificabat quod uoluit*: By the Sacrament of the body and blood of Chriſt taken & taſted before his death, he ſignified that which he would performe for vs by his death.

Now then, as there is great difference betweene hearing or reading the Scriptures, and learning or beleeving them, as *St Ierome* well noteth, becauſe the one inſinuateth it ſelfe by the eye, or eare onely, in reading, or hearing

Lib. 2. de  
Doctr. Chriſt.  
cap. 3.

Hier. Cōment.  
in 1. cap. ad  
Gal.



hearing them; but the other, which is learning or beleeving them, is taught by Christ, and by the working of the Holy Spirit; even so in the blessed Sacrament of bread and wine, there is great difference betweene *taking* and *eating*. *Iudas* did *take*, but *Peter* did *eate*, and wicked ones take, but onely the faithfull eate. The outward Sacraments of themselves conferre not alike to all men inward gifts and invisible grace, I say, not to *Iudas* as to *Peter*, or as to the rest of the Apostles. Onely the faithfull, which beleeue in Christ (as also in this discourse is often alleadged) feed on Christ really, truly, and indeed, not that the reall presence of the flesh and body of Christ is really, truly, and indeed included and inclosed in the bread, but that they, who faithfully beleeue that Christs body was really, truly, and indeed crucified, to take away their sinne, might be sure by receiving this Sacrament really, truly, and indeed, to obtaine salvation. For when by the Sacrament of Bread given by the Minister, the body of Christ is spiritually by faith received of the believer, then there is no doubt, but that he which hath Christ, hath with him all things, even all gifts and graces for assurance of life eternall to abide in him. If a rich, wise, and honest man, whose words and deeds are the same, doe promise any thing, we beleeue him, and assure our selves that we cannot be deceived by him. Why then should we waver or doubt when God himselfe speaketh to vs, who, when he was ready to leaue this world, promised immortality and eternity? He that now doubteth, knoweth not God, offendeth Christ the Lord,

and being in the Church, hath no faith in the house of faith.

Wherefore this remaineth for vs, that we apply and appropriate the last Will and Testament of Iesus, as it was meant and delivered by Iesus, namely to our use, that what the Lord professed and promised concerning his body to be given for vs, that we might beleue and receiue with thanksgiving. Therefore, saith *St Austine*, I beleue him that promised; the Saviour speaketh truth, promiseth truth, and he hath said vnto me, *Hee that heareth my word, and beleeueth him that sent me, hath eternall life, and hath passed from death to life, and shall not come into Iudgement.*

Here now the faithfull man taketh possession of the great Legacy of Christs body, *Delivered for his use*: where the charity of adoption, the verity of the promise, and the power and use of so great a gift meete together. If any murmure at this, saying to mee, who art thou, or what is thy desert, that thou hopest for such great things? I will answere, *I know whom I haue beleued*, and am sure, because in this abundant loue he hath adopted mee, in his word he hath promised mee, & in his power he can, and will performe to mee: This loue, this word, this power, is that three-fold Cable which cannot be broken.

Who now is so fearefull or faint-hearted, as to make question, whether the great Legacie of Christs body be given and delivered to him, and to his use,

*Comment. in* yea or no? Nay, saith *Hilarius*, the Lord would *Mat. Canon. 5.* haue vs hope without doubting for the kingdome of heaven:

heaven : of which the Prophets spake, *John* preached, and the Lord professed to be in him, otherwise we should not finde our selues justified by faith in him, if our faith faile, and we be doubtfull. Wherefore seeking eternall life is the gift of God through Iesus Christ, *Rom. 6.* let vs like the wise Merchant in the Gospell, sell, and willingly forgoe all we haue to gaine and possesse that rich peereles pearle; let vs forsake our selues to finde Christ, and to be found in him, and let vs account all *Ph il. 3.* things but losse, nay dung is selfe in comparison of him: for he hath freely given himselfe for vs, and to vs, that without the righteousnesse of the Law we might be saved through faith in him. Great had beene our want, grievous our penury, and intollerable our misery, saving that our want was supplied, our penury relceved, and our misery releascd by that Legacy, which our Saviour vouchsafed to giue vs of his owne body. *Turne then againe to thy rest, o my soule, Psal. 137.* for the Lord hath rewarded thee. Thou desired'st a long life, and the Lord hath given thee life, even for ever and ever: thou hast kept the faith, and the Lord hath laid vp for thee a crowne of righteousnesse to be given thee in that day, when Christ shall say to thee, *Come thou blessed of my Father, possesse the kingdome prepared for thee from the beginning of the world.*

Here I wish all the faithfull to make diligent inquisition touching the vse, before spoken: for a Legacie is both given and Delivered, and that a great good one, even the Body of Christ. All (as is aforesaid)

Psal. 79.

haue not part in it. Therefore God in wrath, powreth out his indignation vpon them that belieue not, and *vpon such as call not vpon his name.* But the faithfull, (as is plentifully proved) are the onely partakers thereof, to whom, and for whom, Christ sent his Holy Spirit, that the same Spirit might bring to their remembrance, whatsoever Christ had said for the worke of their redemption. Let vs therefore set before our eyes the difference betweene the faithfull and the vnfaithfull receiver, (so often here mentioned,) seeing the faithles haue no sence nor feeling in the efficacie of those words, *This is my Body.* But the faithfull are illuminated in the light of Gods spirit, to see and vnderstand the secret mystery: Those doe not participate in the spirituall grace; but these take and taste of the heavenly gift: They in taking bread, snatch onely at a shadowe; but these by faith apprehend the true body of Christ: They therefore as bastards of corrupt seed, are full of feare and doubting, touching assured hope of salvation; but these being regenerate children of the seed of life, are bold through faith to crie, *Abba, Father.* Wherefore we see that the Signe is alike common both to iust and vnjust, as is the sunne and raine to all, but the Sealing and *Delivering* of the *Deed* it selfe is proper onely to those, who spiritually by faith take and apply the same to their proper vse. For the very *Print* of this *Seale* is ever seene and looked on with faithfull eyes of those who belecue, and are assured that their sinnes are forgiven in Christ Iesus, their consciences by faith being quieted; and the loue of God being *shed abroad in their hearts*

hearts by the Holy Ghost, which is given to them. Let vs therefore still sticke to those words, *This is my body*, and this body is given for vs. For, as *Tertullian* saith, this must by all meanes be beleaved of all nations, which is the sure and certaine institution of Christ: we ought to seeke for this, that finding it, we might belecue. Wee must seeke till we finde; and finding, we must belecue; and beleaving, we must keepe and hold fast: for beleaving aright; thou doest belecue that nothing more in that which thou believest, is to be beleaved, no nor sought for, seeing thou hast found, and beleaved that which was instituted of Christ, who doth not comānd thee to beleue more then himselfe hath instituted.

Rom. 5. 5.

*Tert. lib. de pra.  
scr. adue: sus  
b: vii. cap 9.*

The Scriptures teach vs the truth and right vse of Christs institution of the Sacrament of his supper. By reading and hearing Scriptures we know them, and by knowing them, we haue faith: for *faith commeth by hearing, and hearing by the word of God*. What then, by this word shall we beleue touching the Sacrament? namely, that Christ *tooke bread*, that he *gaue bread*, and that he called it his *Body which was given for vs*. Nothing then is, or can be more plainely spoken, then that his body was given for vs? And as for the manner of this gift, and of calling this bread his body, I haue not onely declared it by other Scripture (Scripture being the best meane to open the vnderstanding of Scripture) but also by the Fathers of the Church. And shall be occasioned hereafter to handle it more plentifully in the *probat* of this Testament.

Rom. 10.

*Witnesses.*





Witnesses.



HE blessed *Apostles* were present at making this *Will*, they were both *eye*, and *earc-witnesses* thereof, & receiued their *Legacie*, which likewise descended to all beleevers, enriching them with grace, peace, mercy and spirituall joy to the worlds end, and after this life with a crowne of glory without end. These (I say) were faithfull witnesses, and their witness is true, who themselues remembred, and preached to others, that the sonne of man was delivered into the hands of sinfull men, was crucified, and rose againe the third day. And these witnessed the truth hereof by words, by signes, by holines of life, & by death, testifying first by word, and writing, that *the Father sent his Sonne to be the Saviour of the world*, and bearing witness of that eternall life, which was with the Father, made manifest to to the *Apostles*, and by them declared to others, that others also might haue fellowship in the faith with them, and both they, and others might in such fellowship be with the Father, and with his son Iesus Christ. And albeit wee, which now liue, haue not seene Christ

1. Ioh. 4. v. 14.

H

in

1. Pet. 1. verſ 8.  
9-10. 11.

Luke 24. v. 47.  
48.

Acts 1. v. 8.

Marke 16. v.  
17-18.

Heb. 2. v. 1. 2. 3.  
4.

in the flesh, yet wee loue him, and in him ( though wee see him not ) do belecue, and do beare witnesse to him, receiuing the end of our faith, even saluation. Of which saluation the Prophets inquired, who prophesied of the grace, which should come to vs, searching when, or at what time the spirit, which testified before of Christ, which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow. And of these things, sayth Christ, after his resurrection to his Disciples, ye are witnesses, namely, that it behoued Christ to suffer, and to rise againe, that repentance & remission of sins might be preached in his name among all Nations.

Secondly they justified this their witnesse, and made it good by signes, and wonders, which they wrought, as well as by words spoken, or writings sent abroad. For in his name ( of whom they gaue testimony in Ierusalem, in all Iury, in Samaria, and vnto the vtmost part of the earth ) they cast out diuels, they spake with new tongues, draue away serpents, were not hurt ( though drinking deadly things, ) layd their hands on the sicke and the sicke recovered. And so his Apostles went forth, and preached every where, the Lord working with them, and confirming their words with miracles following. Wherefore wee ought diligently to giue heede to the things which wee haue heard: for if the word spoken by Angels was stedfast, and every transgression and disobedience receiued a iust recompence of reward, how shall we escape, if we neglect so great saluation, which at the first beganne to be preached by the Lord, and afterwards was confirmed to vs by them, which heard him, God bearing witnesse thereto,  
both



*both with signes and wonders, and diverse miracles and gifis of the Holy Ghost.*

Thirdly, wee know that their witness was true, because they were for that purpose select vessels of God, separated and set apart from the wicked world, justifying the truth of their testimony in their holines of life: for if they had beene evill men, none would haue beleueed them. But they were chosen and set apart from the men of this world by their good life, and pure doctrine, to bring the world to the knowledge of Iesus Christ, as *St Peter* being powerfull in word by the Holy Ghost, converted at one Sermon about three thousand soules added to the Church. Act. 2. v. 41.

Lastly the holy Apostles witnessed a good witness by suffering death for testimony of the truth, which is the greatest, and strongest argument of the power of faith, which also (as well as they) thousands of holy Martyrs from time to time haue done, specially in the Primitiue Church vnder the then bloudy, and cruell Tyrants; as also among vs by the lamentable, and cruell practise of Priests, and Popish Bishops in *Queene Maries* dayes. I could here begin with *Stephen*, who was stoned, with *Peter*, who was crucified, with *Paule*, and *James*, who were beheaded; and so proceede vnto this day. But I should then bring such a catalogue of holy men, which did striue for the truth even vnto death, as but naming them, would containe a great volume. It may suffice vs, that though these for witnessing a truth of Christ, were long sithence persecuted to vntimely and violent deaths, yet (as the holy Ghost Eccles. 4.

Act. 13. v. 31.

speaketh of them, which after Christs resurrection came vp with him from *Galilee to Ierusalem*, that they were *his witnesses vnto the people* so all the Martyrs, and holy men of God, which for Christs sake, and for confessing, and professing him, haue suffered death, haue beene his witnesses vnto the people, even to this day.

Mat. 5.

Which thing though every *Iulian*, & worldly Tyrants do laugh at with scorne, yet true Christians, in serious cogitation & consideration hereof, know that this is the Lords doings & it is wonderfull in our eies, that any mā should be so strōg in faith as willingly to giue his body to be burned, or any other wayes to be put to death for bearing witnes to Iesus, who was poore, despised, euill intreated, buffeted, spit on, crowned with thorns, mocked, scourged, and crucified. But *blessed are all they, which suffer persecution for righteousnes sake, for theirs is the kingdom of heaven.* And as our Saviour saith, *blessed are yee, when men revile you, and speake euill of you for my names sake.* For if when you doe well, you suffer wrong, and take it patiently; this is acceptable to God: for hereunto are yee called; for Christ also suffered for you, leaving you an example, that yee should follow his steps.

1. Pet. 2.

As the Apostles were witnesses of Christs last Will, and Testament in the institution of the Sacrament of his supper, to whom Christ gaue bread after he had blessed it, so also of Christs sufferings, and of that sacrifice, which for our sins he offered vp vpon the Crosse, there is no want of many witnesses. *Iudas* himselfe can tell you, he betrayed him, they which came with *Iudas* can speake how they tooke him, the high Priest can

can say how he was bound, and led away to Pontius Pylate to judge him, Pylate can report how he was buffeted, scourged, crowned with thornes, and at last crucified, Symon of Cyrene can witnes how the Jewes compelled him to beare his Crosse, the Souldier can affirme how he thrust a speare into his sanctified side, all the lookers on can set forth the spreading of his armes, the nayling of his hands, and of his feete to the Crosse, their giving him gall and vineger to drinke, and their rayling, and reviling him, till he gave up the ghost. What neede we any moe witnesses?

It is requisite now that all Christian men before they goe to the Lords Table, doe consider to what feast thus evidently witnessed, they are invited, that they presume not to come thither, as he did to the marriage feast without his wedding garment. But that wisely discerning the Lords body, they avert, and avocate their minds wholly from bread, which they eat at home, to meditate, and by meditation in faith to feede on the reall body of Christ. They must consider, that our flesh, and our blood could never inherit the kingdom of God, and life eternall, but onely by meanes of the flesh, and blood of Iesus Christ, who is life it selfe, and liveth in vs by faith. He that eateth not this flesh hath no life in him, but he which eateth this flesh, and drinketh this blood liveth in Christ and Christ in him. Therefore saith our Saviour, breaking, & consecrating bread, *This is my body*, and blessing the cup, *This is my blood*, because verily, & in truth he giveth to the faithfull receivers his body in the bread, and his blood in

the wine, but not as meate and drinke for the belly, which perisheth, but as foode for a Christian soule, induring to eternall life. Therefore they deale vnjustly with vs, who charge vs, that we esteeme sleightly of the greate misterie of the Eucharist, saying, that wee call it a bare and naked signe of the body, and giue it not that due, and high esteeme, as is meete. For albeir touching his body, and locall presence thereof, we acknowledge that hee hath left the world, and is gone to his Father, yet we know and confesse that in the efficacie, and effectuall working of his body and vertue thereof, he is really present with vs in power, in mercy, and in grace, who by his holy spirit, by his holy word, and heavenly Sacraments is with vs, and abideth in vs for remission of our sinnes to the end of the world.

And as in receiuing our friends letter who dwelleth a thousand myles from vs, wee say, and truly say, wee haue spoken with our friend, and vnderstood his minde this day; so this day, & to the &orlds end, when vve receiue the blessed Sacramēt of the blessed body & blood of Christ, it may be sayd, we also this day receiued the body of Christ. We reade that Christ did breath into his disciples, and bade them receiue the Holy Ghost, and Christ at that time truly gaue it, and they then truly receiued it, yet I suppose that no man vvill thinke, or say, that the Holy Ghost then was locally included in the breath of the mouth, no, no more then the body is really inclosed in the bread, and yet both were giuen and that truly, the one by breathing, the other by bread, both of them symbolically, not that the breath  
giuen

giuen was the Holy Ghost, nor that this bread is the very flesh of Christs body, no, no more then that the oyle, wherewith *Samuel* anointed *David*, was the spirit of the Lord, the Text saying, that *then the spirit of the Lord came upon David*. <sup>1. Sam. 16. v. 13.</sup> I will not vrge here, how by imposition of hands, the Holy Ghost was giuen to the holy Ministry of the Church of Christ, nor how the Holy Ghost came in a greate winde, filling the whole house, and in fire and in cloven tongues, working a wonderfull worke among many of diuerse Nations in one house. But I am sure that the winde it selfe, the fire, or tongues seene, was not the Holy Ghost, no more then the bread is the very body, yet the faithfull receiuer of bread, feedeth on the very body of Christ, as in that winde, fire, and tongues they were all filled with the Holy Ghost: both of them *effective* by effect effectually. And of this were very many witnesses of many Nations.

Thus are visible signes given of invisible things, the more to stirre vp our faith, and to set forth the power, and glory of our gracious God, who in his goodnes doth these things to inflame our faith, lest otherwise we might minister the supper of the Lord without the Lord, and seeme to feede on Christ, and in consecration but repeate the words without the sence and effect of them, and take but a shadow in steed of a substance, a signe and not the thing signified, even bare bread and not the body, which was given for vs. But our Communion is not imaginary, or meereley figuratiue, consisting onely of words, but of truth. So as with the bread

bread given, by power of the word of Christ, the very body is received, and the faithfull receivers are all made one body with Christ their head, and are all really vnited to him by faith, as vnder the forme of the bread, the very body of Christ is truly received, and spiritually fed on by faith. Wherefore they, which teach the receiving onely of a bare signe in the holy Sacrament, are no good or lawfull witnesses of Christs death, nor of our legacy therein; but doe as much as lyeth in them, quench the heavenly working of Gods holy spirit in that Sacrament, and suffocate the very life of the words of consecration, that the receivers might not take, and tast how sweete the Lord is. Herein *Satan* hath his snare, who did lye to *Adam* and *Eve* in Paradise, saying, *Non moriemini*, as here he who is the father of lyes, laboureth by all meanes to destroy our faith, that we might not feede on the flesh of Christ and liue: for doubtles in the Church hee striveth to be as powerfull in this, that we might not feede on Christ, and liue, as he was in Paradise, that our first Parents should eate the fruit forbidden, and dye. But by the power of Gods spirit, which God hath shed in our hearts, moving, and multiplying our faith, we receiue Christ wholly, truly, and bodily by beliefe, that he is wholie ours, truly ours, and bodily ours, *who in his body bare our sinnes on the tree, that we being delivered from sinne, might liue in righteousness.*

1 Pet. cap. 2.  
v. 24.

Wherefore by this Communion we belecue, that we are joynted to Christ, and Christ to vs, yet not by a fleshy conjunction, as they thinke, which eate his flesh,  
and

and drinke his blood after a carnall manner, as they  
 eate other meates: but we knowing that the first *Adam*  
 was made a living soule, but the second *Adam* a quick-  
 ning spirit, doe acknowledge, and beare witnes, that  
 the posterity of the first *Adam* liveth by bread, but  
 the regenerate of the second *Adam*, not by bread only,  
 but by every word, which proceedeth from the mouth  
 of God; specially by this word in the institution of this  
 Sacrament, *This is my body*: for so are all they, which  
 are of the second *Adam*, fed, and nourished to eternall  
 life by the word, and by the Sacraments, that by hea-  
 ring the one, and receiving the other, they might be  
 vnited to Christ, that as in *Adam* all die, so in Christ  
 all might be made aliue. Therefore St *Paul* telleth  
 vs, that God hath called vs by the preaching of his  
 Gospell into the participation of the glory of our Lord  
 Iesus Christ. And concerning the blessed Sacrament  
 of the Supper, the same Apostle saith, that the bread  
 which we breake, is the *Communion* of the body of  
 Christ: which Communion in another place he cal-  
 leth a great mystery, as in deede it is a great mystery, by  
 ministracion, and receiving of Sacraments to bee joy-  
 ned to Christ, whether it be by baptisme, or by taking  
 consecrated bread.

1. Cor.  
cap. 15.

1. Thef.  
cap. 2.

Ephes. 5.

O the most wonderfull, mysticall, and spirituall  
 Communion, and conjunction betweene Christ, and  
 vs: flesh, and blood doth not, nor can conceiue it. It  
 is a worke of faith, and cannot be comprehended by  
 humane reason. It is the worke of the holy Spirit,  
 which witnesseth to our spirits the truth thereof: for



it is the power of God through the holy spirit, which worketh effectually in our hearts, teaching vs, that we are truly joynd to Christ, are flesh of his flesh, and bone of his bone, whereby our flesh shall be raised vp at the last day, and quickned to eternall life: for where he is, there also we shall, and must be by meanes of him, who joynd himselfe to vs when he tooke our nature vpon him, and was pleased that likewise we should joyne our selues to him by faith, by regeneration, and by the power of the holy Spirit: for this Spirit beeing the power of the ever living God, & proceeding from the Father, and the Sonne, doth powerfully, and truly vnite vs to Christ, as the members of the body are vnited vnto the head, whereby we are become one with him. *Mysterium loquor magnum*, I vtter a great mystery: for as we dye in *Adam*, descended by generation from him; so we all liue in Christ by regeneration in this life, by resurrection after death, and by the holy Spirit, vniting vs to him, who is life it selfe.

Ephes. 5.

By this Spirit we cry *Abba* father, and by this Spirit we are comforted: for Christ hath prayed to his father to send to vs another comforter, even the spirit of truth, proceeding from the father, which spirit, if it dwelleth in vs, shall also quicken our mortall bodies to eternall life, as he raised *Iesus* from the dead: for as by the outward preaching of the word, the holy Spirit of God inwardly working, leadeth vs into all truth ( for *Paul* may plant, and *Apollos* water, but God alone giveth increase, as he did in *Lydia*, opening her heart to harken to those things, which were spoken by *Paul* ) so in the  
our.

Ioh. 14.

Ioh. 15.

1. Cor. ctp. 3.

Act. 16.



outward administring of the Sacraments, whether it be of Baptisme, or the Lords Supper, the Minister reaching foorth his hand and giuing signes of things, and shewes of truth, the things themselues are truly and indeede receiued by faith through the operation of the spirit. In baptisme the Minister vseth outwardly water, but the Spirit baptizeth inwardly with the blood of the immaculate Lambe. And *all they that are baptized into Christ, haue put on Christ*, and are the Sonnes of God by faith in Iesu Christ. And in the Supper of the Lord, the Minister outwardly reacheth foorth to the people bread and wine; but the holy Spirit by his secret power doth truly feede faithfull receiuers with the very body and blood of Iesus Christ, ynto eternall life.

Gal. 3. 27.

Now then wee must confesse that the working of Gods holy Spirit in the Sacraments sheweth it selfe powerfully, and effectually, as the Creator of heaven, and earth is most excellent in his holy word and most glorious in all the creatures hee made. And by this holy Spirit the omnipotent power of God is manifested to men, in that by Baptisme we are washed, we are justified, & we are Sanctified in the name of our Lord Iesus Christ, and by the spirit of our God; And that in the Lords Supper, *Secundum ineffabilem, & invisibilem gratiam*, after an ineffable, and an invisible grace, as Saint *Augustine* witnesseth. Christ Iesus is with vs all the dayes of our life; though according to the flesh, which hee tooke of the Virgin *Mary*, and in which flesh hee was borne, in which hee vvas apprehended of the *Jewes*,

1. Cor. cap. 6.  
11.

Aug in  
Iob. Hom. 5.

*Ambr lib 10. in*

*Luc cap. 24.*

*Ccl. 3. v. 1.*

was nayled to the crosse, was taken downe from the crosse, was wrapped in linnen, layd in his graue, and rose againe the third day, hee is not with vs, but sitteth on the right hand of God to the end of the world. Therefore sayth Saint *Ambr*, *brose*, *Paul* did teach where to seeke and finde Christ, saying, *If yet be risen with Christ, seeke the things, which are aboue, where Christ sitteth on the right hand of God.* For sayth *Ensebius Emiffenus*, Christ therefore consecrated the Sacrament of his body and blood, because hee was to carry away his body from vs into heaven. Wherefore the Minister of this Sacrament Delivering *panem Domini*, and *vinum Domini*, the bread of the Lord, and the wine of the Lord, the faithfull receiuer spirituallly feedeth on *Panem Domini*, even the Lords body, and the Lords blood: Not that the bread is really transmuted into the very body, or wine into the very blood of Christ, but that wee receiuing the bread of the Lord, and the wine of the Lord, consecrated to so high and heavenly a Sacrament, of the very body and blood of the Lord, might be sure, by faith to receive the Lord himselfe, and to feede on him to eternall life. And though concerning his carnall presence, hee be in heaven, sitting on the right hand of God in glory, and from thence to come in the cloudes to judge both quicke and dead; yet *secundum ineffabilem & invisibilem gratiam*, as is before-sayd, hee by his holy Spirit communicateth his flesh to vs by faith to feede on the same, in assurance that by his flesh, our flesh

is

is sanctified, and our soules nourished: for in his flesh hee wrought righteousness that it might be imputed to vs. Hee in his flesh subdued sinne, that it might be taken from vs: hee in his flesh sanctified the graue, that wee in our flesh might rise againe from death to life: hee in his flesh left the world and ascended to his Father, that hee might prepare a place for vs, that where hee in his glorified flesh is, now reigning for ever in the highest places with God, there wee in our flesh, being at the last day raised from the dead, might also be, to liue in eternall joy, and glory with him.

In this godly meditation (the heart and minde being altogether fixed on Christ) all the faithfull receivers of bread, and wine are become faithfull Witnesses of Christs death, and doe truly, really, and indeede, (as is before said,) feede on his body, and on his blood: who though for the space of forty dayes after his resurrection, he conversed with his Apostles, the more to confirme them, whom he sent abroad into the whole world, that by their ministry they, who should be saved, might beleieve; yet afterward he ascended into heaven, there in his body, & reall presence to remaine, & be contained, till the time of restoring all things: Nevertheless though Christs body be now in heaven, yet that heavenly body may, and is become the foode of faithfull men, feeding on his flesh indeede, by meanes, of the holy Ghost, working in their hearts, and telling them, that he, who in his body redeemed them, in his body now maketh intercession for them, & by his body

Act. 3. v. 21.

in his flesh hath vnited them to him, to raise their bodies, that they may haue glory, as he himselfe is glorious.

Iesus Christ himselfe, who in all things was like to vs (sinne onely excepted) hee I say for strengthning his naturall body, did eate, and drinke, as we do to pferue our naturall bodies. And yet we know that he had another meate, of which his Disciples knew not, and of this meate did he every houre eate, and at all times, yea even then, when with his Disciples he did eate common foode, he did eate the meate they knew not of, namely to doe the will of God, who sent him, and to finish his worke. And as our Saviour Christ called the dooing of Gods will, his meate, and ever in spirit fedde on this meate, so let vs receiving consecrated bread and wine, called Christs body and his bloud, spiritually, and by faith feede on that meate, which the world knoweth not, but they that are set apart, & choſe out of the world, know it; namely the flesh of the Son of man, which except we feede on for comfort, and nourishment to our soules, as we daily feede on bread for nourishing of our bodies, we cannot be saved. Therefore it behoveth that all our studies tend to this one thing, namely to feede on Christ, to beare witnes of his death, to eate his flesh, to liue in him, and by him, whom wee see not, as Christ himselfe fed on meate which the Disciples knew not, of which meate he also spake to his mother the blessed Virgin, saying, *wote you not, that I must goe about my fathers busines.* And concerning our foode, wee may likewise say,  
our

Ioh. 4. v. 32.

Luke. 2. v. 49.

our *edere* is *credere*, our *bibere*, *vivere*, our eating is to beleeue, and our drinking to liue in, and by him, and none other. Therefore saith venerable Bede, that out of the sides of Christ thrust through with a speare, these Sacraments of blood, and water did spring, of which the Church is both borne and nourished. Now then who knoweth not, that nourishing is off, and from the same, whereof a thing is borne or springeth? And if any child sucke not the milke of the mother, it is fedde, and nourished by the milke of a stranger, whereby nature is altered; so is it with the true Church. It is both borne, and nourished with blood, and water of Christ. And if the childe borne be now put forth to nursing, to be fedde by any other then by Christ and his blood, verily he is not fedde by those pappes, which should giue him sucke, but by the pappes of a stranger. I speake this concerning that childe, and that Church, which feedeth on the remembrance of the blood shed of their Saints, and Martyrs, as they call them, yea sometimes of sinfull men, who haue dyed for treason against their King, and Countrie. And yet at the foote of the galloves some dying for the same offence with them, haue with like hope, and confidence prayed to them being dead, with *Succurrite Sancti*, as the theefe on the Crosse prayed to Christ yet aliue, with *Memento mei, cum veneris in regnum tuum*. But as there is no other foundation, that can be laid, then Iesus the Lord, and whosoever buildeth on him, his worke will remaine, & he receiue reward, because he raiseth an house of gold, silver

Bed. lib. 6. in  
cap. 24. Luc.

1. Cor. cap. 3.  
v. 11.

silver, and pretious stones, so whosoever buildeth on any other foundation, then that which is laid, his worke will perish and he receiue losse, for he raiseth an house, but of straw, hay, and stubble. He therefore that will feede on Christ must raise vp the building of his regeneration, sanctification, and justification by faith in Christ. And he that will liue by Christ, must be- lieue in Christ.

*Ambr. lib de ijs,  
qui inuit. cap. 9.*

He that beleeueth in him, eateth him, and he is fed at full invisibly, who is regenerate by him invisibly: for this bread strengtheth, and this wine maketh glad the heart of man. Wherefore we may not thinke, that he, which is ascended, can otherwise be taken, or touched, then by affection, not with the hand but with the heart, not with the eye, but by faith, and as witnesseth St Bernard saying, thou must both touch, and take him, by thy hand of faith, by thy finger of desire, by the embracing of devotion, and by the eye of thy minde. And therefore howsoever this day the Church of Rome speaketh, and teacheth otherwise, yet the whole Roman Synod with their then Bishop of Rome in an Epistle to the Church at Constantinople, said, as is alleaged in the Canon law, in the second Distinction of Consecration and the chapter *In quibus*, 38. that in that mysticall distribution of spirituall foode, we take, and receiue the vertue of heavenly foode, and become flesh with him, who was made our flesh: for the Eagles flye with spirituall wings to the same body, of which it is said, *My flesh is meate indeede, and my blood is drinke indeede.*

*Ber. ser. 18. super  
per Cant.*

Now

Now may every man conclude out of these words, this cannot be any corporall or carnall foode, which is thus truly called spirituall foode, and a mysticall distribution, onely for Eagles to feed on. Wherefore we say with St *Ambrose*, that with these Sacraments of bread and wine, Christ feedeth his Church: and by them the substance of each soule is strengthened: for in that Sacrament is Christ, because the body of Christ is there. And therefore, saith hee, it is no corporall, but a spirituall foode. And if Christ be my meate, and Christ be my drinke, how shall I die, whose meate is life? And how shall I fall away, which haue in him wholly a living substance? for this meate maketh them which eat it, immortall and incorruptible, who feed on the body of Christ, that they might be partakers of eternall life.

*Amb. in lib. de  
ys qui myst.  
cap. 9.*

*Idem in psal.  
103. serm. 13.*

*Aug. trac. 26. in  
Iob. tom. 9.*

Therefore wee againe and againe affirme, that Infidells, and wicked men, beare not Witnes with vs, nor haue eternall life, but death it selfe abiding in them, yea, though perhaps for fashion sake, they sometimes once or twice in a yeare, receiue the Sacrament of the body and bloud of Christ; yet wanting faith, they neither eate the body of Christ, nor drinke his bloud; and so consequently haue not eternall life abiding in them. These are those dogges, which receiving onely the bare signe, feed on the crummes vnder the table, when the meate vpon the table belongeth onely to the children. I wish all men to take this into due consideration; for verily hee cannot



*Aug. traſſi. 26.  
in Job.*

*Cyr. in Levit.  
lib. 13.*

eate the body of Chriſt, which is not of the body of Chriſt, neither can he be ſaid to eate Chriſts body, which is not a member of Chriſts body. And he that is not ſo, abideth not in Chriſt, nor Chriſt in him. And doubtles, ſaith *St Auguſtine*, he that abideth not in Chriſt, doth not feed on the body of Chriſt, nor drinke his bloud, though carnally, or viſibly he grindeth with his teeth the Sacrament of the body and bloud of Chriſt, but rather eateth and drinketh the Sacrament of ſo great a thing vnto judgement: and this judgement *St Paul* calleth damnation: for this fleſh, which onely the faithfull feed on, is holy meate, and holy bread for holy men, not common to all, neither can the vnworthy eate it: but the faithfull receivers are worthy receivers, and they onely are become one with Chriſt, and Chriſt with them, not onely in that Chriſt tooke their nature vpon him in the fleſh, ſinne onely excepted, but alſo, becauſe they grow vp together with him into one body, till they become ſtrong, and perfect men in Chriſt. And as the early and latter raine reſreſheth the earth, ſo as the plants and trees grow therein bigger, to bring forth more fruite in due ſeaſon; ſo they, comforted with the Spirit of Chriſt, watered with the dew of heaven, inſtructed by the word of God, and nourished by the Sacraments, grow from ſtrength to ſtrength, from vertue to vertue, and from grace to grace, into one body in Chriſt, as branches graſſed into one vine, grow vp into one body with that vine.

It were an abſurd thing to ſay, or thinke, that becauſe  
Chriſt

Christ tooke flesh of the Virgine *Mary*, and became flesh of our flesh, therefore we are vnited to him, as our armes are knit to our bodies, in the same essence corporally: nay rather let vs know, that as in Christ, all the faithfull make but one body, and yet are not carnally knit, or vnited together, so Christ, taking our flesh vpon him, and in the flesh offering vp his body on the crosse, to reconcile vs vnto God, hath made all one, in that he is ours, and one with vs, even the head of the Church, whereby *God hath called vs vnto the fellowship of his Sonne Christ Iesus our Lord.* 1. Cor. 1. 9. This fellowship is that holy communion of holy men, whereby Christ is one with them, and they with him, to communicate of his grace, and heavenly benediction, who gaue his body, and shed his blood for them, so as his body and his blood may well be called Christian foode. This, some may say, is an high straine, why should we goe farther then the words themselves, *This is my body?* yes I pray, one word more, else you will never beare good witnesse to him, *Doe this in remembrance of mee.* For this doing in remembrance of him, sheweth forth his death, and Witnesse the same till his comming, and is the very foode, and life of a Christian man in Iesus Christ. For by so great a mystery of marriage betweene Christ and his Church, and by coupling them together, life it selfe commeth downe from heaven vpon earth, and by the power of Gods Spirit, working faith in our hearts, the flesh of Christ giveth life to vs, that though his bodily presence remaine in celestiall glory, yet from thence life may

be derived, and sent downe to beleeving Christians, as sap, and nourishment commeth from the roote to the branches. And now is Christs flesh made living foode for vs, and to vs, not onely to feede vpon him by faith, wrought in our hearts (as was said) by the operation of his holy Spirit, but also by good workes (in the power of the same Spirit directing vs) to shew forth piety, righteousnesse, chastity, and all other good gifts of the Holy Ghost, dwelling and abiding in vs. And this is life it selfe, true, and living life, even a Christian life, so by the Spirit of Christ to be vnited vnto Christ, that being partakers of grace with him here, we might be assured to be partners with him in glory hereafter: which is a great prerogatiue granted and given to every beleeving Christian. Christ for him hath beene crucified, Christ for him hath shed his blood, Christ hath reconciled him to God his Father, hath taken away all his sinnes, hath nailed thē to his crosse, buried them in his graue, and purchased for him eternall redemption. Tell mee now, is not this good meate to eate? Is not the remembrance of this better then bread, or any carnall and corporall foode? The iust man liveth by faith, else what preferment, or profit hath the iust before the vnjust? verily without this foode, and without this life, little every way. Therefore vnto him onely, not onely the credit in trust, but the benefit in truth of Christs sufferings, and of the blessed Sacrament of Christs Supper is committed. And though some (sticking to, and vpon the bare letter,) doe

doe not beleecue the working of Gods holy Spirit by faith in Christian hearts; yet shall not, nor can their vnbeliefe make the faith, which God giveth to his elect, to be of none effect: yea rather, *Let God be true, and every man a liar, as it is written, that thou may'st be justified in thy word, and overcome when thou art judged.* Rom. 3. 4.

Here then let vs in all tentations and afflictions, haue recourse to the prerogatiue of a true Christian, I say in time of tentation, when the thing that wee would doe, wee doe not, and when the thing wee should not doe, wee doe. And when for this our conscience is so troubled, that in sorrow of soule we crie out, *Miserable men that wee are, who shall deliver vs from the body of sinne?* In this case, I say, when we demand who shall deliver vs? let vs with the blessed Apostle, haue recourse to a Christians prerogatiue with this ready answer, *Wee thanke God through Iesus Christ.* So likewise in time of affliction, whether it be of body, or soule, never so grievous, never so painefull, dolorous, and full of vexation; let vs in this case, as in the other, resort to a Christians prerogatiue, saying, *Why art thou so heavy, o my soule: and why art thou so disquieted within me?* And let vs answer our selues with this ready answer, *O put thy trust in God, and still giue him thanks, who is the helpe of thy countenance, and thy God.* In these things wee are more then conquerours through him who loved vs: For we know that all thinges worke together

Rom. 7.

Psal. 42. vlc.

Rom. 8. 32. together for the best vnto them that loue God. And  
if God be with vs, who can be against vs? Seing  
God spared not his owne Sonne, but gaue him  
for vs all to death, how also shall he not  
with him giue vs all thinges?

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PROVED.

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## Proved.



EE come now to the *Proving* of this last Will and Testament of Iesus Christ. For his death is past, and Testaments take authority, and are confirmed, when men are dead, being of no force as long as hee that made them is aliue. But now Christ died, and was once offered to take away sinnes, *that by the Blood of Iesus we might be bold to enter into the holy Place, by the new and living way, which he hath prepared for vs, through the vaile of his flesh.* Heb. 9. 17. Heb. 10. 19. 20.

In *Proving* this Will, there hath beene much alteration in the Church, touching the literall or spirituall vnderstanding of these words: *This is my Body.* But for better satisfaction, as I haue at large in this my whole Discourse laid open the truth and true meaning of the words, so will I now conclude this Treatise with a true narration, not onely of the judgement of the *Apostles*, who better then others knew the minde of their Master hercin, but also by the construction of the words in the *Primitive Church*, and afterwards, by the Ancient *Fathers*, Reverend godly *Bishops*, and worthiest

thiest *Doctors*. Which done, I hope none will gaine-say, but confesse, that the last Will and Testament of Iesus our Saviour, is sufficiently *Proved* in the *Prerogative* of the true Church of Christ, howsoever the Church of Rome, for their worldly profitable respects in their Sacrifice of the Masse, maintaine the contrary.

But first, because every Testator best knoweth his owne meaning in any mysticall words of his owne Testamentary Will, let vs gather from the words of Christ himselfe, what construction of them best agreeth with his owne meaning, and with Christian Faith.

Mat. 26. 29.

Now if any will aske mee, how I know Christs meaning, otherwise then by his owne words, I will, and must answer, that his word sheweth mee his meaning. For we must consider of bread after consecration, as of wine after consecration. But our Saviour after consecration, called the consecrated wine by the name of *Wine*, and not of his *Bloud*; saying, *I shall not henceforth drinke of the fruite of the vine, untill I drinke it with you new in my Fathers kingdome*. Therefore by the words of Christ himselfe it may be concluded, that bread after consecration, remaineth in its *substance Bread*, as the wine in substance remaineth wine: especially seeing our Saviour, the best expounder of himselfe, in the 6. of *St Iohn*, calleth himselfe, the *Bread of God, which came downe from heaven, and giveth life unto the world*: Our Saviour in no other sence calling himselfe Bread, then Bread in the Sacrament is called the Body: Neither is the bread in the Sacrament,

Ioh. 6. 33.



ment in any other sence to be called Christs body, the Christ himselfe without the Sacrament, called himselfe Bread. His words are true, for hee is truth it selfe, & both in the Sacrament and without the Sacrament, wee must beleue his word, if wee will haue everlasting life: For hee onely is the bread of life, of which if any man eate hee shall liue for ever. This bread sayth our Saviour, is my flesh, *for my flesh is meate indeede, and my blood is drinke indeede; hee that eateth my flesh and drinketh my blood, dwelleth in mee, and I in him.* The Disciples thought these sayings hard, therefore our Saviour when they murmured and were offended, told them, that *the words which hee spake vnto them were Spirit and life.* Vers. 55. 56.

Wherefore for *Proving* of this *Will*, touching the words themselves, *This is my Body*. I demand here what was it which Christ tooke? It is answered, *Bread*. Then I reason thus: what hee tooke, that he consecrated; what hee consecrated that he brake, and what he brake that he gaue. But he tooke bread, consecrated it, brake it, and gaue it to his Disciples: wherefore this (*It*) which hee tooke, which he consecrated, brake, and gaue, was not his very naturall body, but Bread. And so the inference cannot be denyed, but that hee gaue Bread.

But the *Romanists* say, Christ gaue thanks, and consecrated the bread, and then it became his body. But this maketh nothing against that which I still affirme, and that truly, that though the bread was by Christ consecrated, from his *common use*, to a mysticall, spiritu-

all, and heavenly Bread, yet was it bread still, and that after consecration. For he tooke bread, and when hee had giuen thanks he brake it, and gaue it. So that, what hee tooke before consecration, that after consecration he brake, and that he gaue: else the Scripture is not true, *Hee tooke bread, and when hee had giuen thanks, hee brake it, and gaue it.* But let men vrge against the truth a little farther, let them say, Christ called it his Body, and said, *This is my Body.* For my part, I verily beleue it, but in that sence and signification, as Christ meant it, whose meaning concerning Bread is plainly expressed, as is before shewed in the fruit of the Vine.

As therefore it may be truly said, that the first and old Testament of the Law, was not the very substance, but only a shadow of those things, which were promised to our Forefathers, and afterwards in fullnesse of time truly and indeede exhibited in Christ; so that in the New Testament, the Bread which Christ tooke, which hee brake, and which hee gaue, was not the very *substance* of the body of Christ; but onely a *substantiall* and reall *signification* of Christs body. The first Testament was by the blessed Apostle S. Paul called a *Shadow*, the second, by the *Fathers* of the Church (as by and by shall be sufficiently proved) called a *Signification*. But neither of them was the *thing* it selfe, which was either shadowed to our Forefathers for expectation of that, which was to come; or signified to vs, for remembrance of that which is now past; the offering of Christs body, and the shedding of his most pretious blood being the thing it selfe, shadowed to them in their Sacrifices,

ces, and signified to vs for a memoriall to the worlds end in this Sacrament.

But let vs proceede and see, in what sence the Holy *Apostles* tooke these words, *This is my Body*: I thinke *them* meetest for this prooffe, because they best knew the minde of their Master, and because of them Christ sayd, *To you it is giuen to vnderstand the mysteries of the kingdome of God.* Let vs therefore obserue, what S. Luke sayth: who (albeit he be not reckoned among the Apostles, yet) was one of the foure Evangelists, and maketh the point plaine by the *Cuppe* saying, *Hee also* (meaning Christ) *ooke the cuppe, and gaue it to his Disciples* to be deuided among them. Whosoever now will strictly tye himselve to the letter for the *bread*, let him in like manner tye himselve, his vnderstanding, and faith, as strictly to the letter for the *cup* to be deuided. But who is so sencelesse to thinke that the cup was to be diuided. This could not be done without breaking it in peeces, as the bread was first broken, diuided, and then given. But to this they reply, that by the (*Cup*) S. Luke meant the *wine*, and by *wine*, Christs blood. So I answere, and affirmé, that in like manner Christ by (*bread*) meant his *Body*, not by transubstantiation in either, but by signification in both.

The blessed Apostle S. *Paul* is also plaine in this point, who speaking of bread, after consecration, saith, *The bread which we breake is it not the Communion of the body of Christ*: Here the Apostle doth not onely call consecrated bread, *Bread*; but also in the same manner, and with the like phrase of speech calleth that bread, the

*Communion of the body of Christ*, as Christ himselfe called the bread his *Body*, now who knoweth not, that bread is not the communion of the body of Christ: how then is it called the communion of his body, but by the selfe same phrase of speech, as consecrated bread is called the *Body*? But indeede not the Bread, but wee, which receiue it, are the communion of the body of Christ. Let vs then consider the manner of this speech, *This is my body*; and *This cup is the New Testament in my blood*; and *The bread is the Communion of the body of Christ*. Let vs, I say consider the manner of the speech by weighing the matter it selfe, signified, and intended to be signified thereby; and wee shall finde and must confesse, that these phrases of speech are not simply and properly spoken, but semblably, significatiuely, & by similitude, in such manner as in this Discourse is often alleaged, specially in the 1. chap. of this Treatise.

Let vs therefore here goe forward to the *proving* of Christs *Will*, by the true meaning of these words, *Hoc est corpus meum*. Eusebius maketh mention of one *Dionysius Areopagita*, (of whom St Luke speaketh in the 17 cap of the *Acts*, and whom Eusebius affirmeth to be the first created Bishop of *Athens*) that he expounding the doctrine of Divine mysteries, called it, the *Reverend tradition of sacred signes*, because in mysteries are things sensible, and things intelligible. In the sensible and visible, the invisible and intelligible are signified: and in humane and externall signes, things divine are understood. In materiall figures, the majesty of things spirituall, and in those things which are familiar and com-

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Lib. 3. cap. 4.  
& lib. 4. cap. 23.

mon to vs, high and super substantiall things are exhibited and given vnto vs. Therefore he biddeth vs to consider and to contemplate in our mindes, that by the venerable signes and Sacraments set vpon the Lords Table, Christ himselfe is signified, and Christ himselfe is received. Now then say I, if Christ be received only, as he is signified, then it must needs follow, that he is not after a fleshly manner received, but spiritually, by faith, the Sacrament leading vs to lay hold on that, it signifieth.

In respect whereof, saith *Ignatius* (not *Ignatius* the Father of Iesuites, but *Ignatius* a disciple of the *Apostles*, and *Bishop* of *Antioch*) There is but one flesh of our Lord Iesus, and one blood which was shed for vs, and so is there but one bread broken for all, and one cup of the whole Church. I pray you then, saith hee, sticke ye to one faith, one preaching of the word, and one giving of thanks. For therefore the holy Scripture calleth the Cuppe in the Sacrament, the *Cuppe of Blessing*, that is of, Thanksgiving. Wherevpon that holy Banquet was called *Eucharist*, that is, *Thanksgiving*, because as often as we eate this bread, and drinke this Cuppe, wee with giving of thanks call to minde the death of Christ, & shew forth the same in remembrance of him. And this is the Sacrifice, which then we offer, as *Clement Alexandrinus* (an ancient writer in the Primitive Church, full of piety and learning) saith, who calleth our prayers and Thanksgiving, our Sacrifice, and the Altar whereon this Sacrifice is laid, our holy minde & heavenly meditation. This holy man did write about

*In epist. 6. ad  
Philadelph.*

*1. Cor. 10. 16.*

*1. Cor. 11. 26.*

*Stromat. 7.*

200 yeares after Christ, denying that Christians offered any other Sacrifice to god, then glorifying of god, by Sacrificing themselves to him, who was truly on the crosse Sacrificed for them.

About this time lived *Tertullian*, who acknowledged Sacrifice to be offered vp for the health and long life of the *Emperour*, even Sacrifice to his god and our god: yet, saith he, such Sacrifice, as God hath commanded by pure prayer. This Sacrifice is the Sacrifice of praise and thanksgiving, from a troubled and contrite heart: This Sacrifice is not *terrene* but heavenly. And therefore, saith he, Christ called *Bread* his *body*, but by that bread, and by that calling, he represented and signified his body: for he tooke bread and distributed it to his Disciples, and made it his body, by saying, *This is my body*; that is, saith he, *Figura corporis mei*, a figure or token of my body. For that word which became flesh to feede vs to eternall life, must be desired with appetite, eaten and devoured, by hearing him preached, chewed with our vnderstanding, and digested by faith. And albeit it be alleadged out of *Optatus* (a godly and learned *Bishop*) that the Altar is the very seat of the body and blood of Christ: And that *St Austine* l. 3. *de Trin.* said, that the fruite of the earth consecrated by prayer is called the body of Christ, yet we know that there is a naturall and Sacramentall body; not that Christ may be said to haue two bodies, but that the Sacramentall representeth the naturall: and that the Sacramentall & Sanctified bread is in mystery, the body of Christ, not in the true and naturall substance of the body really existing,

*Ad Scapulam.*

*Contra Iudeos.*

*Adversus Marc.  
lib. 4.*

*De resurrectione  
carnis.*

existing, but as *Lumbar dus* himselfe confesseth: The bread is called the body of Christ, because the Sacrament of the body is called the body. And as *Bonaventure* also acknowledgeth, that in *S<sup>t</sup> Austines* words, aboute alleaged, there lieth a figure, by which, the signe is put for the thing signified.

And therefore, as I haue formerly observed, *S<sup>t</sup> Cyprian Bishop of Carthage*, (who lived about 240 yeares after Christ) saith, that significations of things signified are named *ijdem vocabulis*, with the same words, and so we become vnited to Christ, being made his body, both by the Sacrament and by that it signifieth: for which we whet not our teeth but prepare our faith, breaking and diuiding holy bread.

And *S<sup>t</sup> Origen*, whom *S<sup>t</sup> Ierome* for his authority, stileth, *Magistrum Ecclesiarum*, the Master or governour of Churches, doth not dissent in opinion touching this point, calling the materiall and visible bread, a *typicall* and *symbolicall* body, distinguished and differing from the word incarnate, which is the bread of life, not only in the thing it selfe, but in the manner of eating it. And therefore, saith he, The bread, which is called the bread of the Lord, sanctified, or consecrated by the word and prayer, in his owne nature doth not sanctify the receiuer: for otherwise, he that eateth and drinketh vnworthily should also be sanctified. But we are said to drinke his blood, not only in the rite and vse of Sacraments, but also when we heare his word, wherein our very life consisteth, as Christ himselfe saith, *The words which I haue spoken to you are spirit and life*, *Ioh. 6.*

*Lib. 4.  
Distin. 10.*

*De vnct. chrism.  
Sect. 7.  
De carne.  
Dom. Sect. 19.*

*In Math. 17.*

*Hom. 16. lib. in  
Numer.*



63. There is in the new Testament as in the old, a killing letter; and if according to the letter we vnderstand that saying, *Except ye eat of the flesh of the sonne of man, you have no life abiding in you*, verily that letter killeth. Therefore in vnderstanding these things, sticke not so much on flesh and blood, but learne rather to know, what is the blood of life of that word, wherein it is said, *This is my blood which is shed for you*.

Of this blood of life, which is the meaning and very marrow of the word, speaketh *Eusebius Casariensis*, (who lived about 300 yeares after Christ) saying, that in the Sacrament of the Supper, there is a daily celebrating of the remembrance of the body and blood of Christ. Which celebration and remembrance hee in many places calleth, a Sacrifice without blood; not meaning the vnbloudy Sacrifice of the very body of Christ in the Masse, imagining it to be daily offered vp by the Priests; but the vnbloody Sacrifice of praise and thanksgiuing for that body which was once offered, & that blood which was once shed, to pay the ransom for all our sins. And therefore he saith, we erect an altar to god of vnbloudy and reasonable Sacrifice, according to the new mysteries and institution of the new Testament, giving thanks to god for our salvation, and remembring that great Sacrifice, according to the things which were given vs by Christ. Now we know that the things which Christ gaue vs, were in appearance, only bread and wine, but in truth, his owne body also to die, and his blood to be shed for vs. Not that, that bread was turned into his very body, or the wine

*Hom. 7 in Levit.*  
*Lib. 1. de demonstr. euangel. cap. 6.*

*Hom. 9 in Levit.*  
*Lib. 1. de demonstr. euangel.*

wine into his blood, but that the bread and wine consecrated to a divine vse, might bring to our remembrance, what our Saviour Christ had done for vs, that beleiving in him, we might be saved; and for such salvation, so dearly purchased by his owne body and blood, yeeld all possible praise and thanks to god.

Therefore *S<sup>t</sup> Basil*, surnamed the *Great*, (who lived about 370 yeares after Christ) demanding what good these words did bring vnto the Church, *Hoc est corpus meum*, answereth, that eating and drinking the Sacraments of bread and wine, we are, and ever should bee mindefull of him, who died, and rose againe. And in another place he answereth the same demand, saying, it belongeth to them which eate the bread, and drinke the cup of the Lord, to keepe a perpetuall memory of him, who died and rose againe for vs: & for this cause, saith he, the bread of thanksgiuing, & the cup of blessing are shewed to vs in the holy Communion. And great reason is it by consecrated bread & wine to continue this memorial, because, as *Hilarius* (a holy Bishop, living about 350 yeares after Christ) telleth vs, that as truly as Christ tooke flesh of our flesh, so surely are we made one with him, receiuing the flesh of his body *sub mysterio* vnder a mystery. The mystery can be no other, but that mystery, which is spoken of before by *Eusebius*, in the Sacrament of the supper, which he calleth, a new Mystery. Now we know that mysteries are not to be taken in common sence, according to the letter, for then the words do not import a mystery. Therefore *S. Austine* said in the person of Christ, speaking of the supper *Mysteriū vobis cōmendo*, I cōmend a mystery vnto you. Vnderstand

Lib. de Reg.

In moralib.

Lib. de Spir.

Sancto. cap. 27.

Lib. 3. de Trin.

In Psal. 39.

Hom. 11. in  
cap. 5. Mat.

*Hom. 38.  
in Mat.*

derstand it spiritually, & it giueth life: for as *S. Chrysostome* speaketh, in the things sanctified is not the true & scall body of Christ, but a mystery of his body is contained in thē. Therefore when Heretiques object, & say, how doth it appeare that Christ was sacrificed, with many other words against vs, we sow vp their mouths, with shewing these mysteries. Now then sayth *Eusebius Emisenus*, It was necessary that Christ in his last supper should consecrate a Sacrament of his body, and of his blood, that hee might evermore be worshipped in that mystery, who was once offered vp for redemption of all in his body.

*In Ioseph lib. 2.  
cap. 8.*

*Ham. de cor. &  
sang. Christi.*

*In 1. Cor.  
cap. 11.*

*In Psal. 86.*

*2. ad. Timof.*

But I make too much hast from *S. Basil*, to make so long and wide a step to *S. Chrysostome*. I will therefore with more leasure proceede with the rest. Now therefore returning a litle, I here produce *S. Ierome*, who liued about the yeare of our Lord 370. and was a good Father and great furtherer of the Church of Christ; He telleth vs that Heretiques offer vp many sacrifices, and eate of the flesh of them, but do leaue the sacrifice of Christ and eate not his flesh, which is the food on-ly of the faithfull. Wherefore, saith hee, when thou comest to the holy Altar, to be filled with heavenly fooode, touch the holy body and blood of thy God, with thy minde, take it with the hand of thy heart, and receiue it with a secret and inward swallow: For as hee sayth in another place, Thou O Christ art the foode of the soule, not of the body, thou makest fat faith, not fat bellies. And therefore hath our Saviour given vs a Sacrament, that by it we might evermore remember him, who dyed for vs: for Christ is daily crucified to vs, who.

who is dayly sacrificed to vs. Now it cannot, nor may it be ynderstood, that Christ in his body is dayly really crucified, but only that his crucifying is dayly by this Sacrament remembred. And so is he dayly sacrificed, as he is dayly crucified, and dayly crucified for vs, as hee is dayly remembred by vs. Remembrance then being of the minde, and not of the mouth, wee say with the same Saint *Hierome*, that our Saviour after hee had fullfilled the Typicall passeover, and had eaten of the flesh of the Pascall Lambe with his Apostles, tooke bread, and passeth now to the true Sacrament of the true Pascall Lambe, that as *Melchisedechs* prefiguration of him, was in bread and wine: so hee himselfe might likewise in bread and wine, represent to vs the truth of his body and of his blood. This truth no man can attaine to, who loueth pleasure more then God, because he cannot enter into the Mystery of truth, who being wholly both in body & spirit, feedeth not on the flesh of *Iesus*, nor drinketh his blood.

In Mat. 26. cap.

In Esa. cap. 66.

Therefore *S. Ambrose* (who was consecrated *Bi-* *De ijs qui myst.*  
*shop* about the yeare 378) speaking of Baptisme, saith, *Init. cap. 3.*  
doest thou see water, and doubtest of the mysterie? What is water without the crosse of Christ? Even the common element of water without any effect of a Sacrament. And againe, there is no effect nor mysterie, without the water of regeneration. Beleeue then, that this water is not without this working through the Holy Spirit. And so that bread, which before benediction by the heavenly word, is named but bread, is after consecration called the body, and the wine is called

Cap. 9.

the blood; because by those Sacraments Christ feedeth and nourisheth his Church, and by them the soule is strengthened. For that bread which came downe from heaven doth minister substance of eternall life, that whosoever eateth thereof might liue for ever. This holy *Father* speaketh excellently of the distinguishing betweene *worke* & *working*. In Baptisme, saith hee, *water* is the *worke*, but *working* is of the *Holy Ghost*. And wee may well inferre, if this be so in *water*, why then is it not so in *consecrated bread*? For the mystery in both is alike: For in both we receiue the Sacrament of the crosse of Christ, washing & redeeming vs by his blood.

This *S. Ambrose* maketh an excellent speech in forme of a prayer vnto Christ the bread of life; explaining therein the purpose of the Sacrament of the supper, (which prayer I thinke meete here to set downe) saying, Sweetest bread, heale the palate of my heart, that I may taste the sweetenesse of thy loue, heale mee from all diseases, that I may loue no beauty but thee; whitest bread, having in thee all delight and all sweetenesse of taste; which dost ever refresh, let my heart eate thee, and the bowels of my soule be replenished with the sweetenesse of thy taste: the Angel eateth thee with full mouth, man being a stranger eateth thee in his small measure, that refreshed in his journey hee might not faint by the way. O holy Bread! bread of life, pure bread, which camest downe from heaven, and gauest life to the world, come into my heart, and make mee cleare from all uncleannesse of flesh, and of spirit; enter into my soule, sancti-

*De Sac. lib. 1.  
cap. 5.*

*In Orat. prepar.  
ad San. myst. cel.*

'sanctifie mee both within and without; that I being  
 'defended both without and within by thee, I may in  
 'the right way come to thy kingdome, where not in  
 'mysteries (as at this time is done) but face to face, we  
 'shall see thee. I could here at large dilate vpon those  
 words, that in this *St Ambrose* doth not adore Sacramen-  
 tall bread, which in the perclose of his speech he calleth  
 but a mystery; nor intendeth any thing for his mouth,  
 but all for his minde & faith; nor here comendeth to vs  
 the Doctrine of Transubstantiation: but I should then  
 insift too long vpon this point, knowing that I could al-  
 leage many more places of this holy Father, making a-  
 gainst the carnall eating of Christ, and against the Do-  
 ctrine of Transubstantiation; as in that place, where hee  
 saith, as we haue the similitude of Christs death in Bap-  
 tisme, so also we take the similitude of Christs body &  
 blood in a mystery. Do wee not know that the simili-  
 tude of Christs death in Baptisme is for vs to die to sin?  
 And know we not that by taking bread and wine, wee  
 receiue the similitude of Christ his body & blood? that  
 as the one is broken, so the other is giuen, and as wine is  
 powred out, so Christ his blood was shed for vs?

*Lib. 4. cap. 4. de  
 Sac.*

But I proceede calling other *Doctours*, & *Ancient Fa-  
 thers*, as well as those already recited, for further prooffe  
 of Christs last *Will and Testament*. *S. Austine* ( who li-  
 ued in the time of *St Ambrose* ) is very plentifull and  
 sensibly perspicuous, first in the true exposition & mea-  
 ning of these words, *Hoc est corpus meum*. Secondly,  
 in the Sacramentall and Spirituall feeding on Christ:  
 Thirdly in the manner of his presence in the Sacra-

Epist. 32.

Contra Faust.  
 Manichæum,  
 Cap. 21.

Lib. 5. cont.  
 Maximil. c. 22.

ment : And lastly , in the Sacrifice there offered . It would require a whole volume to recite all he saith : Touching these 4 heads, I will with a few of his holy, & heavenly sentences, satisfie my selfe , and so, I hope, satisfy the Reader. And first touching exposition of the words, *Hoc est corpus meum*. Sacraments, saith he, haue a certaine similitude with the things themselues, whereof they be Sacraments, otherwise they were no Sacraments : and because of such similitude, Sacraments are called by the name of the things , whereof they be Sacraments. What can be spoken more plainly? Bread is a Sacrament of the body , wine a Sacrament of the blood of Christ. Therefore for the similitudes sake, here mentioned by St *Austine*, and before spoken of by St *Ambrose*, the bread, and wine, are called by the name of the body and blood of Christ. Before Christs coming in the flesh, the offering vp of his flesh and blood, was promised in the Sacrifices of the Law ; the truth whereof was performed in his Passion. But now after Christs ascension the memoriall thereof is celebrated in this Sacrament. Therefore because signes of things, are one thing in their existence, and another thing in their signification ; they are considered, not what they are in themselues, but what they set forth to vs. *John the Baptist*, saw the Holy Ghost in likenesse of a Doue descending, and lightning vpon Iesus, when after his baptisme he came out of the water. The Holy Ghost is God, God is invisible, yet he saw him; but he saw him in the similitude of a Doue , which may bee seene. So is it in the Sacrament of the supper: we receiue



ceiue Christ, namely in mentall vnderstanding, where the bread is a signe of the body of Christ, as the Doue was a signe of the Holy Ghost. This Doue was not the very Holy Ghost, the third person in Trinity, neither is the Sacramentall bread the very reall body of Christ, the second person in Trinity. But both the Doue, and the bread, doe signifie that truth, which we beleieue, namely, that the Holy Ghost truly descended vpon Christ at his Baptisme, & that the body of Christ is in the Sacrament truly received of all that beleieue in him.

Now therefore we must a little examine, how Christ in the Sacrament of bread is spiritually eaten, for that is the second point I observed in these 4 heads. Therefore saith *St Austine*, why preparest thou thy teeth, and thy belly, beleue and thou hast eaten. We receiue visible bread, but the Sacrament is one thing, and the vertue of the Sacrament is another. Therefore, saith he, looke vpon the bread of heaven, and spiritually eate it. The *Isralites* did eate the same flesh, as we eate: *In Iohn. Tract. 25.* theirs and ours differ in the signes, but in signification are the same. He that eateth inwardly, not he that eateth outwardly; he which eateth in his heart, not hee which grindeth with his teeth, hath life, for he feedeth on that which pertaineth to the vertue of the Sacrament. Did not our Lord Iesus Christ take flesh of the Virgin? was not he in his body crucified, dead & buried? did not he in the same body rise againe, & ascend into heaven? & doth not he in the same body wherein he ascended, sit on the right hand of god, vntill he come from thence to iudge both the quicke and the dead? *Serm. de infant. & popul.*

How

How then is bread become his body, and how is the cup become his blood? St *Austine* answereth these questions thus. These are Sacraments or mysteries, in which one thing is seene, and another vnderstood; that which is seene is a bodily shew, that which is vnderstood is a spirituall fruite. This fruit is the body of Christ, & his blood: eate this body, & eate life, drinke this blood, and drinke life. For the body and blood of Christ is life to all, if that which is taken visibly in the Sacrament, be in the truth it selfe spiritually eaten, and spiriturly drunken, as we haue heard the Lord himselfe speake: *It is the Spirit which quickneth, and the words which I haue spoken to you are spirit, and life.* When we shall begin to eate that immortall meate, we are nourished, and the meate is not diminished. Our eye is cherished with the light, & yet we diminish not the light, which feedeth the eies of many. And if god hath giuen this to the light for eies of flesh, what is he himselfe, who is the light of the eies of the minde. And if thou wilt prepare thy belly for an excellent dinner, & for meate well comended, prepare thy mind now, when god is comended to thee.

*De verb. Apost.  
Serm. 2.*

*De verbis Dom.  
in Luc. Ser. 64.*

*Ysa. 30. in Job.*

Thirdly, touching the manner of Christ his presence in the Sacrament, the same St *Austine* saith, that concerning the humane body, the Lord is in heaven to the worlds end, and yet the Lord, who is truth it selfe, is also with vs. For, saith he, the body of the Lord, in which he rose againe, must of necessity be in one place, but his truth is diffused, & spread abroad every where. The Church had Christ in his personall presence but a little while, but now the Church taketh hold on him

him by faith, whom it seeth not with the eye. So then, by the vertue and signification of the Sacrament, by grace and by the Holy Spirit, he is daily with vs, specially in preaching of the Word, and administring of the holy Sacraments: but not in them, nor in one of them, in that forme and substance of flesh, wherein hee ascended into heaven: For in such sence, wee cannot say, *Loe here, or loe there*. But take heed concerning his presence, which in his God-head is every where, lest in Christs Divinitie, wee destroy and take away his Humanity. Christ *Iesus*, God and Man, is one Person, who is every where, in that hee is God, but in heaven as he is Man.

Epist. 57.

*Mysterium vestrum in mensa positum est*: It is not the Lord himselfe in his Personall presence, but it is a Mystery for you, that is set vpon the Lords Table. Therefore let men come to Iesus, not in the flesh, but in the spirit; not by the presence of a body, but in the power of faith: for it is not of the visible Sacrament, but of the signification and vertue thereof, that wee haue life abiding in vs, who feed on the bread of life, which bread came downe from heaven, which bread is Christ. If the body of Christ were in person and in flesh really present in the Sacrament, after a grosse and carnall construction, then many absurdities must needes be admitted against the Articles of our faith, against the nature of humane flesh, and against the hope and faith of godly Christian men: All which I shall in this Discourse speake of at large. Now if the words of consecration doe so transubstantiate bread and wine, as some imagine, then it is not

Serm. ad Iosue.

Lib. 33. contra  
Faust. Man. 5. 8.

Tya. 7. 26. in Job.

the faith of the receiver, but the words of consecration, which make the bread, the body; and the wine, the blood of Christ. And if the words actually and really have such force, then as well *Indas*, as the rest of the *Apostles*; the unfaithfull, as the faithfull feed on Christ, which is impossible; for, whosoever eateth his flesh, hath eternall life abiding in him. Therefore, saith *St Austine*, This flesh and meate, make them, who take it, immortall and incorruptible: But we know, that at the Lords table, some receiue to life, and some to death: for it cannot be, that he who abideth not in Christ, should eate the flesh of Christ, or drinke his blood spiritually, but rather he eateth and drinketh the Sacrament of so great and excellent a thing, as is the body of Christ, to his owne damnation, though carnally and visibly he grinde with his teeth the said Sacrament. For he that abideth not in Christ, nor Christ in him, let not him say, that he eateth Christs body, or drinketh his blood. Now there is no way to abide in Christ, but by faith; and if the faithfull take this Sacrament, they with it receiue Christ, as the woman by touching but the hemme of Christs garment, was made whole by the vertue which proceeded from Christ.

*Lib. 21. de cultu  
Dei. cap. 25.*

I could here alleadge sundry authorities, from many other *Fathers* of the Church, to this point: but I passe to the sacrifice offered in this Sacrament, which is the 4<sup>th</sup> thing proposed by mee out of *St Austine*, who saith, Maintaine strongly without doubting, that the *Word*, even the Sonne of God became flesh, and offered himselfe, a sweet sacrifice for vs, to whom, with the Father,

*Lib. de fide ad  
Pelv. Diagonum,  
cap. 19.*

ther, and the Holy Ghost, were sacrifices of the old Law, offered by *Patriarkes, Prophets, and Priests*; and to whom now, that is, in the time of the New Testament, with the Father, and the Holy Ghost, the Catholike Church throughout the world, ceaseth not to offer the sacrifice of bread and wine, in faith and charity. In those carnall sacrifices of our forefathers, there was a prefiguration of the flesh of Christ, which Christ should offer for sinnes, without sinne; and of his blood, which Christ should shed for remission of our sinnes. But in this sacrifice, there is thanksgiving and commemoration of the flesh of Christ, which he offered for vs; and of his blood, which hee shed for vs. And in that one, and singular sacrifice, wherein our Mediatour was once sacrificed, heaven is in league with earth, and earth hath peace with heaven. Hee therefore was once sacrificed in himselfe, and nevertheles in the Sacrament, not onely in the solemnity at Easter, but every day is hee sacrificed. Neither doth he lye, who being asked, doth answere, that he is sacrificed. This last sentence sheweth, First, that Christ was once sacrificed in himselfe, that is, in his owne body. Therefore, say I, the sacrifice in the Eucharist is not a proper, reall, and true sacrifice, in the true nature of a sacrifice, whether it be in blood or without blood. Secondly, in the Sacrament Christ is every day sacrificed. Therefore if he be sacrificed every day, onely in a Sacrament, hee is not sacrificed every day in his owne body. Thirdly, hee is sacrificed after a certaine manner, and by a similitude: therefore not truely, properly, and really.

*In Euch. ad  
Laut. cap. 62.*

*Ad Laurent.  
cap. 22.*

Lib. 10. de Ci-  
uit. Dei cap. 5.

Ep. 23. ad Ro-  
mis. epif.

Wherefore I conclude this point with *St Austine*, say-  
ing, That, which of men is called a sacrifice, is *Signum*  
*veri sacrificij*, a signe of the true sacrifice. And so *secun-*  
*dum quendam modum*, saith the same *St Austine*, after  
a certaine manner, the Sacrament of the body, is the  
body, and the Sacrament of the bloud is the bloud,  
namely by way of similitude.

In Mat. Homil.  
26.

Next *St Austine*, I produce that most eloquent, and  
*golden-mouth'd* Grecian Doctor, *St Chrysostome*, who  
writing of this Sacrament, call bread, calleth it *Eucha-*  
*ristia*, Because, saith hee, it is a remembrance of bene-  
fits, and a perpetuall action of giving God thanks for  
them. God propos'd certaine festivall dayes to the  
*Jewes* yearely for remembrance of all his blessings v-  
pon them; But vnto vs, saith hee, almost every day,  
*Per hac Mysteria*, by these mysteries. Therefore let e-  
very one goe to receiue with great faith: but to goe  
with faith, is not onely to receiue the body propos'd,  
but to receiue it with a pure heart, as if one went  
to Christ to receiue Christ: remembring that that  
Supper is now celebrated, at which Christ himselte  
sate with his Apostles: for there is no difference be-  
tweene that Supper, and our Communion. That Sup-  
per was instituted by Christ, our Communion is not  
of, or from man: Christ himselte is author both of this  
and of that. Thinke not therefore when thou receivest,  
that the Priest, but that Christ doth put forth his hand  
to thee; and that in sanctified Bread and Wine, *Non*  
*est verum corpus Christi*, the true body of Christ is not,  
but in them, *Mysterium corporis Christi continetur* the  
mystery

Hom. in Mat.  
51.

Hom. 11. in  
Mat.



Mystery of the body of Christ is containd. Sensible things are seene with the eye, but Mysteries with intelligence. Sensible things are taken with the hand, but Mysteries with the heart. Sensible things with the body, but Mysteries with the soule, and by faith, for the spirit quickeneth. Therefore the words of Christ, (*Hoc est corpus meum*) are to be heard according to the spirit; and Sacraments are to be considered with inward eyes, that is, saith he, *spiritualiter*, spiritually. Now then, when thou hearest it said, *This is my body*, consider what thou takest into thy hand, when thou do'st communicate; and what that bread doth signifie, even the body of Christ. But doe they which eate the bread, feed on the body? yes verily. *Quoniam non solum hoc datur, quod videtur, sed etiam illud quod intelligitur*: Because not that onely is given, which is seene, but that also which is vnderstood: which *S<sup>t</sup> Chrysostome* calleth, *secretum Mysterium*, a secret Mystery, and *Mysterium veritatis*, the mystery of truth. The words of this Mystery are vttered by the mouth of the consecrating Priest, but the bread and wine are consecrated by the grace and power of the Deity. This sacrifice therefore is spirituall, where Christ is both the sacrificer, and the sacrifice, where hee himselfe is offered that maketh the offering, and whose Altar is the Crosse. Besides this there is no other sacrifice, this one, and onely this purgeth vs from all our sinnes. Therefore, saith hee, this mysticall bread, is counted worthy of the name of the body of Christ, albeit, the substance of the bread remaine still in it selfe.

Hom. 46. in Job.

De Euch. Hom.

21.

Hom. 60.

Hom. de Prod.  
Aud.

Ibid.

In Epist. ad Heb.  
Hom. 13.

Ad Cesar. Monachum.



Infinite are the Authorities alleadged by all the Reverend Fathers of the Church to this purpose. I may not alleadge all that for this prooffe is written. I proceed therefore to *St Cyril*, Bishop of *Alexandria*, a man of excellent wit, and exquisite judgment, (who lived about 416 yeares after Christ,) who writing of this subject, saith, That the onely begotten true Sonne of God, is bread quickning all thinges; but in this sence, saith hee, that as terrestriall bread doth sustaine the weakness of our flesh, so Christ by his Holy Spirit, quickeneth our spirits. And of this quickning, *St Cyril* giveth a reason, namely, because the body of Christ is ineffably joyned to the Sonne of God, who quickeneth and giveth life to all thinges. For the Word, which is life it selfe, and the flesh of our Saviour, being mette together, and joyned in one person, who is Christ, must of necessity haue his effect in life. Therefore when wee eate this flesh, wee haue life in him, being joyned to him. If any aske, how shall I eate that flesh? *St Cyril* answereth, *Per benedictionem mysterij ipsum Filium Dei suscipimus*: Wee receiue the very Sonne of God in, and by the blessed mystery. But how in that blessed mystery doe wee feede on his body? Christ, saith this holy Father, *ingreditur in nos per fidem*, entreth into vs by faith, and dwelleth in vs by his holy Spirit. For hee that hath the holy Spirit of Christ in him, hath also Christ himselfe in him, because Christ and his Holy Spirit are never separated. So then, whosoever eateth the flesh and drinketh the bloud of Christ, hee is joyned to Christ, and Christ to him, that he is found in Christ.

But

In Job. lib. 3.  
cap. 34.

Lib. 4. cap. 14.

Cap. 16.

Ibid. cap. 26.  
& lib. 9. cap. 47.

Lib. 3. cap. 24.

Cap. 17.

But this eating is in faith, and in obedience. And who-  
 soever in this wise commeth to Iesus, hath touched the  
 flesh of the sacrifice, and he himselfe is sanctified. But  
 now, saith hee, if according to the letter, thou wilt vn-  
 derstand these words, *Except yee eate of the flesh of the*  
*Sonne of man, and drinke his blood, &c.* This letter killeth.  
 But if yee vnderstand it spiritually, then in that letter  
 is the spirit of life. Therefore when thou takest *Panem*  
*mysticum*, mysticall bread, eate it *in loco munda*, in a  
 cleane and pure place, that is, in thy soule. For this  
 bread is holy meate, for holy men, who are purified in  
 their hearts, and doe receiue the very Sonne of God,  
*Per hanc benedictionem mysterij*, by this blessing of the  
 mysteric. For so the beleeuing Apostles themselues did  
 vnderstand, that Christ *should be ever with them*, by the  
 power of his Deity, though absent from them in his  
 humane body. And that the Lord shewed them salva-  
 tion, not in the corporall presence of flesh after his as-  
 cention, but by the power of his God-head, in which  
 he ascended.

Therefore, saith *Gelasius* the first, (who lived about  
 495 yeares after Christ) when now the Heresies of *Eu-*  
*tiches* and *Nastorius* were on foote in the Church, that  
 even our Lord Iesus Christ is wholly and altogether  
 both God and man, otherwise there would follow a  
 dissolving of the Sacrament, if the man-hood were  
 onely received without the God-head, or the God-  
 head onely without the man-hood; and so our nature  
 and condition, should also not be glorified, except  
 God and man were vnited in one Christ. But, saith  
 he,

*Lib. 4. in. Le-  
vis.*

*Ibid. l. 7.*

*Ibid. lib. 23.*

*Lib. 4. in. Iob.  
cap. 19.*

*In Iob. lib. 11.  
cap. 22.*

hee, my minde abhorreth to say, that the condition of the man hood is so transfused into the God-head, as that it altogether leaveth the property of the manhood. This saying maketh very much against those, who vrging the reall presence, deny the property of a body, in denying locality of Christs body, to whom the said *Gelasius* seemes to speake, as well as to *En- tiches* and *Nestorius*, saying; Who is he, whom *St Stephen* saw standing at the right hand of power? who is that Sonne of God that shall come to judge the quicke and dead? and who shall hee be, whom they shall see, who wounded him? Take away the nature of a body from Christ, and the Sacrament (saith *Gelasius*) is made voide, and the mystery thereof is of none effect, yea, that (saith hee) shall be false, (which God forbid that any should thinke) which our Saviour after his Resurrection, said, *Touch and feele mee, because a Spirit hath neither bones nor flesh, as yee see mee haue.* Wherefore *Gelasius* concluding, that the similitude of the body and bloud of our Saviour is celebrated in the Sacrament, which hee calleth *Actio mysteriorum*, an action of mysteries, saith, that the Sacraments which wee receiue of the body and bloud of Christ are thinges divine, by which wee are made consorts, and communicants in the divine nature; and yet, saith hee, the substance and nature of the bread and wine remaineth.

To this purpose, excellently speaketh *Falgenius*, saying, The Sonne of God being true God, God  
of

of God, and true man of the seede of David, according to the flesh, having in him the truth both of divine and humane nature, did not therefore lose that which belonged to his Divinity, when hee tooke that, which appertained to true humanity. But hee which continueth for ever with the Father according to his Deity, was borne of his mother in time, according to the flesh, hee, as man, was locall; he, as God, incomprehensible; in his humaine substance, not in heaven, when hee liued vpon the earth, and in his humane nature, leaving the earth when hee ascended into heaven: but in his essence, not leaving heaven, when hee came from heaven, nor leaving the earth, when hee went vp into heaven. And this you may know by the words of Christ himselfe, who to shew that hee was locall concerning the body, saith, *I ascend to my Father and to your Father.* And concerning *Lazarus* his death, saith Christ, I am glad for your sakes, that now you may beleue, *Quoniam non eram ibi*, because I was not there, *Ioh. 11. 15.* But speaking of the greatnesse of his god-head, he said to his Disciples, *Behold I am with you vntill the end of the world.* Tell mee now, saith *Fulgentius*, how is hee in heaven, but as he is locall, very man? And how is hee ever present to the faithfull, but as he is in immensitie true God? who being in his humane nature locall vpon earth, did in his divine essence fill both heaven and earth. Therefore so beleue that Christ was true man, that yee thinke not his flesh to be of any other condition, or nature, then is the flesh of man. Hee speaketh here touching locality, & therefore saith in the next Chapter, if every carnall or

*Lib. 2. ad Tbraf.  
cap. 17.*

*Lib. de fide ad  
Pet. cap. 2.*

*Ibid. c. 3.*

corporall creature were of the selfe same nature with the holy Trinity, which is true God, hee could not locally be kept any where, nor at any time feele change of time, nor passe from place to place, who is at once in all places, nor be circumscribed by the quantity of his owne greatnesse. Hee speaketh this to shew, that wee in our bodies (sinne excepted) are of like nature with the body of Christ: and therefore if Christ in his humane flesh be not locall, then wee in our bodies may be not locall, which to affirme were great absurdity. I conclude this point with *Fulgentius*, *Vera humanitas Christi est localis*, the true humanity of Christ is locall. If locall then in heaven: if in heaven locally, then not on earth locally, and if not in earth, then not in the Sacrament of Bread. But you may demand how is the body of Christ locall in heaven, and yet receiued by vs vpon earth? I answere, that he is receiued of vs, as he is said to dwell in vs; which cannot be vnderstood according to his humane flesh, but according to his diuine immensity, whereby hee is present in all places, and according to his grace and holy Spirit, and by his gift for remission of our sinnes. This dwelling in vs, *Non est comprehensibilis cogitatione, sed venerabilis fide*, is incomprehensible by humane vnderstanding, but venerable by faith.

Lib. 1. ad Thras.  
cap. 18.

Lib. 2. ad Thras.  
cap. 19.

1<sup>o</sup> Epist.  
Rom. 18.

Of such faith speaketh *Gregory* surnamed the Great, sometimes Bishop of *Rome*, saying, in the knowing of the Omnipotent God, the first gate that is opened vnto vs is faith; and therefore hee calleth the Sacrament the Mystery of faith, because wee ought to beleue, that in

it

it our salvation consisteth; for the Lord,saith hee: in his providence gaue this Sacrament of our saluation, that became wee sinned dayly, and that hee cannot now againe dye, yet receiuing that Sacrament of his body, wee might stand assured of remission of sinnes: For Christ is dayly eaten and drunken, remaining notwithstanding still whole, living, and immaculate. And therefore this mystery is a great and fearefull mystery, Because, saith hee, *aliud videtur, & aliud intelligitur*, in it one thing is scene, and another is vnderstood. Nothing can be spoken more plainly, nothing more truly. And this sentence may be an answer to whatsoever other sayings are gathered, and wrested from him, to make (as some thinke) for popish purpose: for admit that hee sayth, *bibendo didicisti quid sit sanguis Agni*, you haue learned what is the blood of the Lambe, by drinking it: yet we know that wee drinke it in such manner (as *Gregory* himselfe speaketh) that hee who is immortall and incorruptible dyeth *in hoc mysterio*: and as hee is mystically a Lambe, so wee mystically drinke his blood. And againe, saith he, his body is receiued, and his flesh suffereth, for salvation to his people, and his blood is powred out into the mouths of the faithfull, but withall, saith he, only for vs, to consider this our Sacrifice doth imitate, and set forth that sacrifice of Christs passion, which was for our absolution. If we well weigh & ponder in our mindes the weight of these three words, *Mystery, Similitude, and Imitation*, wee shall soone answer all objections, which seeme according to the letter to make against vs. Excellently therefore saith Sr

Hem 83. in  
Matth.

Lib. 2. in Exch.  
Hom. 16.

*Ibidem.*

*Chrysostome, Qui misteriorum estis participes, scitis quid dicitur:* You who are partakers of mysteries, know what is said, as when it is sayd, *Take, eate, this is my body:* if you vnderstand the words by way of myserie, you know and rightly vnderstand, what is sayd, and meant by them. But *Gregory* proceedeth concerning this Mystery, saying, There is but one faith of our Forefathers, and of vs, as there is an vnity of faith in the hearts of all belcevers, who are the beloued and elect of God. Let vs therefore come to Christ by faith, and feede on him by faith, that so wee may enter into the gate of life. *Non enim virtutibus venit ad fidem, sed per fidem pertingitur ad virtutes:* wee come not to faith by vertues, but wee attaine to vertues by faith. Wherefore if there be in consecrated bread any vertue, as in truth there is great, not to be expressed; And if the faithfull, receiuing the Sacrament of bread and wine, receiue also the fulnesse of the vertue of the very body and blood of Christ; Let vs account this a great mystery seing the excellent benefits and blessings, belonging to the faithfull receivers, are but fearfull and very fearefull mysteries to the vnfaithfull presumers.

Here I cannot, as I travell this way, but call on *Anrelius Casiodorus*, to speake a word or two with him, (who was a learned *Abbot*, and lived about 500 yeares after Christ) who alleaging these words, *Thou dost prepare a Table before me in the sight of mine aduersaries,* sayth, that this Table is the holy Altar, the Churches Table, the blessed Communion, the blessed Banquet;

*saturnus*

*De cena Domini.*  
Eual. 22.



*saturatio fidei, esca cœlestis*, the satiating of faith, and the heavenly foode. Now then if this meate be heavenly, it is not carnall; if it be to bee received by faith, it is not belly-cheare; if an holy Altar, let vs in holinesse goe vp vnto it; if the Churches Table, let vs not as men only, but as men belonging to the Church approach it; if a blessed Communion, let vs so communicate, that we may be blessed. And if a blessed banquet, let vs in faith eate thereof, as it becommeth blessed men, for remission of sinnes. For Christ, saith he rejected the Sacrifice and burnt offerings of the old law, because he himselfe was the true Sacrifice: and yet, In Psal. 50. saith he, there is another Sacrifice, which is ever in the sight of God, namely, when the minde of man set on fire with the loue of god, doth in a contrite heart, boyle and decocte his sinnes, and in imitation of Christs Sacrifice offered vp vpon the crosse, doth crucifie his owne body, and consume his sinnes, as if they were burnt vp with fire. The reason of this imitation of the crosse of Christ, in the fellowship of afflictions, in crucifying our earthly members, (as *Iohannes Maxentius* affirmeth, who liued also about 500 yeares after Christ) consisteth in this, that the Church is called the body of Christ, & every faithfull man is of the body of Christ, (the Apostle bearing witnes, and saying, *You are the body of Christ*, 1. Cor. 12. 27.) And so also, saith he, *Panis ille, quem vniversa Ecclesia in memoriam Dominice Passionis participat, corpus eius est*: That bread, which the whole Church partaketh of, in remembrance of the Lords Passion, is his body. Here, first he calleth it *Bread*,

*Dial. 2. contra Nestor.*

then Bread taken in remembrance of his Passion, and lastly Bread, his body. Now we are not the naturall but the mysticall body of Christ, and so must we vnderstand of the bread, as of our selues, to wit in a mystery.

Therefore saith *Isidorus*, Scholler to *Gregory* the Great, the bread which we breake is the body of Christ, who saith, *I am the bread of life*; and the wine, which we receiue, is his blood, who saith, *I am the true Vine*. Here bread and wine are alike called Christs body and blood, in the same sence, and after the same manner, as Christ is called Bread, and a true Vine: neither of them *materially*, but both of them *mystically*, of which mysteries he saith in another place, *Proficiunt spiritualiter, qua in mysterio fiunt carnaliter*. The things profit spiritually, which in a mystery are done carnally. Therefore, as *Theodoret* also affirmeth, signes in a mysticall sence, are called by the name of the things they signify, and things themselues are named by the name of the signes, as bread is called the body of Christ, and Christ himselfe is called bread; wine is called the blood of Christ, and Christ is named the vine. Which things also *Isidorus* seemes to vnderstand in a mysticall meaning: for, saith he, because bread strengthneth the body, therefore it is called the body; and because wine breedeth blood in the flesh, therefore it hath reference to the blood of Christ. But these two, both bread and wine, are visible, and beeing sanctified by the Holy Ghost, *in sacramentum diuini corporis transcunt*, they passe, and are changed into the Sacrament of the holy body of Christ. Therefore for confirmation of this

Lib. 1. de Eccl.  
Offic. cap. 18.

Dial. 1.

ibidem. cap. 18.

this Sacrament, the Priest, saith he, prayeth, that the oblation, which is there offered vnto the Lord being sanctified by his holy spirit, may be made conformable to the body and blood of Christ. Before is spoken of *imitation*, of *similitude*, and of *mystery*, now of *conformity*. But who knoweth not, that conformity is not the same thing, wherevnto it is conformable, nor imitating is the same, that is imitated; which St Paul seemeth to insinuate, saying, *That I may be made conformable to his death. Phil. 3. 10.* *Lib. de Ec. offic.*

Wherefore venerable Bede (who lived about the year 730 after Christ) saith, the flesh of Christ is eaten, when the Sacrament of his Passion is received at the mouth, and considered in the heart for imitation. He then that will, let him beleue in Christ, let him eate spirituall meate spiritually, and so let him bee incorporated into the body of Christ. For he (saith Bede, speaking out of St Austine) which abideth not in Christ, and in whom Christ abideth not, doth not spiritually eate his flesh, though visibly he receiveth the Sacrament of his body and of his blood. This Sacrament he calleth bread and wine, saying, that wee celebrate the Sacrament of the Lords Passion, by which we are redeemed in the New Testament, by offering bread and wine, as they in the old Testament, by offering flesh and blood. Therefore when the solemnitie of the Pasche ceased, which was for commemoration of deliverance of the people out of Egypt, Christ ordained a new Sacrament, for remembrance of our redemption, and in place of the flesh and blood of the *In Luc. lib. 4. cap. 15.*  
*In 6. cap. Ioh.*  
*Lib. 3. in Ioh. cap. 6.*  
*Lib. 2. de Taber. cap. 2.*  
*In Mar. lib. 4. cap. 14.*

In 26. cap Mar

Lib. de divinis  
officijs.

the Lambe, did substitute the Sacrament of his owne body, and of his owne blood. As one, going a farre journey, leaveth some pledge or token with his freind to remeiber him in his absence: even so saith *Druthmarus*, (*Bede's Scholler*) *Dominus transferens spiritualiter panē in corpus, &c.* The Lord transferring spiritually bread into his body, & wine into his blood, by this bread and wine he biddeth vs remember him; and to be thankfull for his great loue in the things he hath done for vs, by his body and by his blood. And so saith *Alcuinus*, another Disciple of *Bede*, (who liued about the yeare 750) Christ, ready to goe to his passion, and after that, by his resurrection and ascension, to goe out of the world, delivered to his Disciples this last Sacrament, that the remembrance of his so great loue, might make the stronger impression in their mindes. And therefore he cõteth out of *S<sup>t</sup> Anstine*, that the offering of that bread, & of that cup, is a commemoration of the death of Christ, which is acted, not so much in the words as in the mysteries; by which mysteries, that pretious death is the more deeply commended to our mindes. And therefore he (out of *S<sup>t</sup> Anstine* expounding, what is a mystery) saith, that then is a mystery, when one thing is seene, and another vnderstood. And now, saith he, the omnipotent God, providing for our infirmity, who now vse not to eate raw flesh and to drinke blood, maketh the bread and wine to remaine in their old forme, but are in truth the body and blood of Christ. Here by the way, I wish none to forget, that only the faithfull feed on his body, and that they feede thereon

thereon spiritually, and in a mystery by way of Sacrament, and then yee shall easily answere whatsoever objection is made in this case. For (as is before alleaged out of Venerable *Beede*) the flesh of Christ is then eaten, when the Sacrament of his Passion is receiued by the mouth, and considered in the heart for imitation. Therefore I conclude this point, as a thing most plainly expressed, that a faithfull Christian eating bread, which is a consecrated Sacrament of Christs body; And beleieving that Christ died and shed his pretious blood for his sinnes, and in imitation of Christs death on the crosse, crucifying the evill affections of his owne earthly body; doth eate Christs body by faith, and spiritually feede on the true body of Christ, not by *Supposition*, or signification only, but *Really* and indeede: and the very reall body of Christ doth nourish his body and soule really and truly to eternall life. And this was the doctrine of the Ancient *Fathers*, who never so much as imagined any carnall eating of Christs body, by meanes of Transubstantiating the substance of the bread into the substance of the very body of Christ vntill in the *Laterane* Councell, 1200 yeares after Christ, by meanes of Pope *Innocentius*, the Councell the established the doctrine of Transubstantiatio, whereby idolatry was after committed to the consecrated bread, with bowing of bodies, bending of knees, and with carying it about with Pompe, (as *Vrbanius* and *Clemens* appointed) for greater adoration.

I suppose that no man well weighing these Authorities, now tyeth himselfe to a literall and carnall sence

of these words, *This is my body*. If he doth, let him consult with *Nicodemus*, who in the doctrine of regeneration, when Christ taught, that *except a man were borne againe hee could not enter into the kingdome of heaven*, vnderstanding the words literally, demaunded, *whether a man should enter into his mothers wombe and be borne againe*. But here is vrge against vs the doctrine of transubstantiation, by way of miracle, wrought by that Power, which in the beginning spake the word, and all things were made; as also here hee tooke bread, and miraculously he made it his body, saying, *Hoc est corpus meum*, this is my body. But I must tell them, who vrge this doctrine of Transubstantiation by way of miracle, Christ in his body taking our nature vpon him, was like vnto vs in all things, excepting sinne: But now, by their doctrine, in the institution of this Sacrament, he is not so, not like to vs, nor having our nature in him. For in the doctrine of Transubstantiation, and of this miracle, we know that the whole body of Christ, must needs be in every peece of broken bread, and then it followeth, so many peeces of bread, so many bodies of Christ; which thing is contrary to the nature of an humane body, not to be circumscribed, or not to be contained in one place at once. If therefore we grant this miracle, for reall transubstantiation of bread into the very body of Christ, many absurdities both against reason and Christian religion will and needs must follow, of which I haue here noted a few among many.

1. First, by meanes of this doctrine of Transubstantiation by way of miracle, the Sacrament of Christ is adored.

adored and worshipped for Christ, the signe for the thing signified, the creature for the Creator.

2 Secondly, the Sacrament being a signe of that eternall Sacrifice once offered for all vpon the crosse in Christs body, is made a new, and another vnblouddy Sacrifice of his body to purge and take away sinnes of quicke and dead. And all this the helping hand of a Priest bringeth to passe, making thereby perfect our redemption, otherwise, as it seemeth imperfect.

3 In this doctrine of Transubstantiation the substance of the bread is miraculouly taken away, and conveyed I know not how, nor whither; and the very substance of Christs body commeth in place, and yet the adjuncts and accidents of bread, as *Smell, Taste, Longitude, Latitute, Quantity, Quality, Breaking, and Eating*, yea and *Corrupting* and *Putrifying* of the very substance thereof do remaine still.

4 Before this miracle, each body having naturall and corporall being, present and presented to vs, was visible; but now by meanes of this miracle there is a body in its nature, and in its carnall and corporall substance present, taken, and eaten, yet that body and substance is invisible, and though taken and eaten, yet not tasted, as are other meates which be eaten.

5 In this miracle is remission of sinnes by an expiatory sacrifice without effusion of blood, whereas Saint Paul telleth vs, *that without effusion of blood there is no remission.* Heb. 9.22.

6 By this miracle the Deity and power of Christs God head, in which he is omnipotent to do what hee



will, is worthily magnified, but the nature of the humanity is wholly destroyed.

7 This miracle maketh Christ come in person, and in carnall presence invisibly by consecration, whom we in absence of his corporall presence should by taking consecrated bread remember till hee come visibly to judge both the quicke and the dead.

8 If by this miracle, vnder the visible forme of bread men eat the very humane flesh of Christ really, the *Capernaits* thought not amisse (and yet abhorred to thinke it) that they should eat Christ carnally.

9 If this miracle maketh the bread and the body of Christ, being correlatiues (as are a signe and the thing signified) to become one thing, then the bread and the body of Christ haue but one definition, which is impossible in two diuers substances.

10 If by this miracle Christ be eaten carnally (as he must needs bee, if the bread be Transubstantiated into the very body of Christ) then Christs glorified body must of necessity suffer; for it cannot bee denied but that which is eaten doth suffer: which thing now to be offered to Christ in his body, is as greivous as thornes, whippes, and nayles, yea worse then gall & vinegar to drinke, which the *Iewes* gaue him, when he cried on the crosse, *I thirst*.

11 If by this miracle the naturall flesh of the Son of man be eaten, offence and violence is done both to nature, and to diuine law: for both by the law naturall and diuine, only that is commanded, that God would haue done, and that forbidden, which God would

would not haue done, concerning eating flesh in the life thereof. Yea, which is most absurd and abominable, by this miracle, the blessed Virgin *Mary* the mother of Christ, when, after Christs ascension into heaven she with the Apostles receiued this Sacrament, did eate the selfe same flesh of her owne sonne, which she nourished in her owne wombe. Which thing to thinke is an abomination; *St Austine* bearing witnes & saying, *Omnis preceptina loquutio, qua facinus vel flagitium videtur jubere, figuratiua est:* Every precept which seemeth to command an vnlawfull act is figuratiuely to be vnderstood.

*Aug. de Doctr.  
Christ. lib. 3. c. 1.*

It is now time to disclaime such miracle, when by benediction the very substance of bread is thus Transubstantiated, especially seeing in the great miracle of multiplying fishes, and loaves, the miraculous increase of them was not in change of substance, as is imagined in consecrated bread, nor was against kinde: as also considering, that eating consecrated bread, the receivers thereof, and not the bread, are through faith in Christ hallowed, changed, and made the sonnes of god. And yet we know, that not their substance but their nature, that is, their will; and quality of their will is changed, and bettered. Let vs therefore, as we conceiue of the faithfull receiuer, thinke of the change of bread, namely, no change of substance in either of them, but change in quality, as when Christ spake to one of his Apostles, *One of you is a Devill*, meaning *Judas*, *Joh. 6.* who, for all that, was no Devill in substance, but in quality. But indeede this is a miracle and wonder to mee,

Heb. 7.

mee, that St Paul telling me, that *The lesse is blessed of the greater*, and yet that it should not necessarily follow, that the consecrating Priest should be greater then the consecrated bread, and so consequently greater then the very body of Christ: which body though in the Sacrament it bee mysticall, yet in its reality is glorified, and full of majesty; for Christ is nowhere (where he is bodily present) lesse either in truth, or substance, grace, or glory. And if such consecrated bread bee now by miracle become the reall body of Christ glorified, then it must follow that such bread is made equall with God. For the Priest cannot separate the Godhead and glory thereof, from the reall body of Christ, but by supposition, and imagination only.

But it may bee (and yet I beleue it not) that the Logicians and Schoolemen intended this miracle, when they said, *Quadam sunt & non videntur*, some things are, & are not seene, as the very body of Christ is vnder the forme of bread, but not seene. And againe, *Quadam videntur & non sunt*, some things are seene, but are not, as the bread is seene, and yet it is not bread, but the body. But in this point giue me leaue also to say, that *Quadam & sunt & videntur*, some things are, and are seene, as is the consecrating Priest himselfe, and as bread is before and after consecration. And, that *Quadam nec videntur nec sunt*, some things neither are, nor are seene, as the very reall and naturall body of Christ is not, either carnally or visibly in the Sacrament, but only Sacramentally, and significatiuely.

ficatuely. Let vs therefore in this point touching their supposed miracle, here answere, that they which stretch forth the power of God to worke otherwaies, by way of miracle, then agreeth with his will and holy word, are like those *Jewes*, which rayled on Christ, pressing him to shew his power, and saying; *If thou be the Sonne of God come downe from the Crosse and saue thy selfe.* Mat. 27. Here therefore not the extent of Christs power, but the intent of his will is to be considered.

But Scoole-boyes and young Logicians can tell vs, *à posse ad esse non valet argumentum*, it is no good argument to say, God can do this, therefore it is done. God can of very stones raise vp children vnto *Abraham*, But doth he or ever did he in this according to the letter raise vp to *Abraham* children of very stones? Hee could haue commanded legions of Angels for his deliverie out of the hands of the wicked *Jewes*, but did hee in this, what hee might haue done? There be some things, which men might attribute to the worke of omnipotencie, which if they were done, do rather shew impotencie and falsehood in him, who is omnipotent, and true, even power it selfe, and truth it selfe. The very thought of such a worke is great blasphemie against the high, mighty, and all-powerfull God. For we know and beleue, (be it spoken with feare and reverence) that God (who is omnipotent, and who worketh in the Armies of the heavens, and among the inhabitants of the earth, what, when, and how hee will) cannot punish the guiltlesse, as the Angell when hee caus'd *Lot* to hasten him out of *Sodome*, told him, that  
hee

Heb. 6.

Dial. 3. inter  
Otho. & Ern.  
Ep. 117.

Lib. 3. de Trin.  
cap. 10.

he could doe nothing till *Lot* came away. And as God cannot punish the guiltles, so can he not but forgiue a penitent sinner. And he cannot himselfe sinne: he cannot but keepe his promise, because he is just: he cannot lye, because he is truth: he cannot deny himselfe, because he is faithfull: he cannot be darkenes, because he is light: he cannot be seene, because he is invisible: he cannot be contained or comprehended in place, who is incomprehensible: he cannot be made nor created, who is eternall: lastly, he cannot haue beginning or ending, who is infinite. Therefore saith *Theodoret*, we finde many things impossible to the omnipotent God: and *Isidorus* (*Chrysostome's* Disciple, and familiar with *Cyrill*) saith, if it be demanded, whether, or no, all things are possible to God? wee answere, that he can doe all things besitting his nature; all things are in his power, but the best things in his will. *St Austine* cleareth this very point of miracle, vrged against vs, by the omnipotent power of Christ in the Sacrament, saying; *Sacramenta honorem tanquam religiosa habere possunt, stuporem tanquam mira non habent*: Sacraments are no wonders or miracles to amaze vs, but haue in them honour and reverence, as religious things haue.

But let vs not insist only on these sayings, either of *Theodoret* or *Austine*. But to cleare this point, let vs looke into all the powerfull and miraculous workes of God, in Transubstantiating one thing into another, and we shall finde that Almighty God did never yet Transubstantiate, or take away the substance of any one thing, and turne it into another, but together with

with the substance of that thing, hee withall tooke away the accidents, & outward appearance of the same. As *Moses* Rod was turned into a Serpent, not now a Rod, but a Serpent was scene: Againe, that Serpent was turned into a Rod, not now a Serpent, but a Rod was scene. Of a Ribbe of *Adam*, *Eue* was made, and the Ribbe of the man was now turned into a Woman; and now not a Ribbe, but a Woman was scene. At the marriage in *Cana of Galilee*, Water was turned into Wine; not now Water, but Wine was scene. And *Lots* Wife was turned into a Pillar of Salt; not now the flesh of *Lots* Wife, but a Pillar of Salt (for seasoning others, and for example to others) was scene. The Waters of the *Egyptians* were turned into Bloud, so that all their fish died; not now Water, as before, but Bloud, killing fish, contrary to the nature of water, was scene. Therefore beleue this miracle of Transubstantiation after a fleshly manner, and beleue all the ridiculous miracles in the *Golden Legend*, and others of witty bewitching lies.

But tell mee now yee *Transubstantiators*, is not in the sacramentall changing, and transmutation of bread, bread scene still? Bread taken, bread broken, & bread given? where then is the Transubstantiation? verily onely by application and signification of the bread, signifying, that as the substance of bread doth feed mans body, so the substance of Christs body doth nourish vs both in body and soule to eternall life. Other Transubstantiation cannot be vnderstood, but onely that Transmutation in mystery and signification,

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which

which all the *Fathers* in Christs Church spake of, namely, of naturall and common bread for men, changed into Sacramentall, Eucharisticall, and spirituall foode for Christian men. And this change is not of the Accidents which wee see, but of the substance which wee see not, yet in that sence and signification onely, which a Sacrament doth, or can offer vnto vs. And if wee suppose the change to be in other sence, we vtterly take away the nature of a Sacrament, confounding the signe, as is aforesaid, with the thing signified. Thinke not then of such a miracle, as teacheth to eate Christs flesh in fleshly manner. And yet, as before, so I say still, that it is, and may be truely affirmed, that the faithfull receiver of this Sacrament vnder the forme of bread, by withdrawing all his affections from the bread, to a holy meditation of the very body of Christ, doth by faith effectually and indeed feed on the very flesh of the Sonne of God, partaking all the benefit and vertue of Christs Passion, in forgiuenes of sinne, and in the precious purchase of Redemption and eternall life. But I say not, that in this receiving of Christ, there is any actuall Transubstantiation, or reall Consubstantiation. Wee onely in consecrated bread, seeke for the bread of heaven, the bread of God, the true bread, which is a spirituall foode, not for them onely, which receiue the outward Sacrament of bread, but for them also, which without a Sacrament feed on the body and flesh of Christ spiritually by faith.

This flesh is meate indeed, yet not *Dentis*, but *Mentis*, not for the teeth or belly, but for the minde and beliefe.



liefe. When the people of *Israel* were in the wildernes, so thirsty, *that their soules fainted in them*, and had Exod. 7. no water to refresh their dying soules, *Moses* at the command of God, *strake the rocke, and out of it flowed water abundantly*. The rocke was not by this meanes turned into water, but (as the Prophet *Dāvid* saith) *eduxit, Hee brought forth waters out of the hard rocke*: even so at the word of Christ, saying, *This is my body, doe this in remembrance of mee*, (The consecrating of bread and wine being not vnlike the striking of the Rocke,) the bread and wine consecrated, offer to vs the body and blood of our Saviour to our salvation, as the rocke did water to *Israel*, for their refreshing: not that the consecrated bread and wine are in their substance really transmuted into the substance of the very body and blood of Christ, more then the rocke being stricken, was transubstantiated into water. And yet it is not denied, but that *Israel* was refreshed, not with imaginary, but with true and very water. And even so beleieving Christians are nourished both in body and soule, with true and very Christ. *That Rocke*, saith *St Paul*, *was Christ*, teaching vs, by that saying, that as that Rocke at Gods commandement stricken, and yeelding refreshing water, is said to be Christ: so the bread consecrated by the word of Christ, is called the body of Christ: where both of them, as well the Rocke, as the Bread, are to be vnderstood, not by transmuting of substances, but by applying signes to their significations. This Rocke, wee know, was as drie, and without visible water, till God said, *Strike*, as common bread

is without invisable Christ, till after consecration, when he said, *This is my body*. But now as the Rocke at Gods command being stricken, is no more dry, nor dead, no nor dumbe, but seemeth to speake, *Heere are Waters*, refresh your selues, O yee People: so the Sacrament of Bread, consecrated by the Word of Christ, is now not dry, dead, or dumbe bread, but a speaking Sacrament of Christ, saying, *Take, Eat, This is my body*.

But here will I stay, refreshing my selfe, and soule, vpon an holy meditation of eating the body, & drinking the blood of my Saviour Christ. And although I could alledge many other Authorities of great Doctors and graue Divines; yet as an old man, wearied with travell, taketh vp his Inne betimes, the sooner to take his rest: So I stay here, till time affordeth opportunity farther to proceed, if God will be pleased to continue my life and health. Otherwise, Farewell to the World: For I shall fare better with the Saints of God in heaven, where I shall see my Saviour, not in a Sacrament, but as hee is, visibible in himselfe. *Amen.*

FINIS.

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